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THE CATHOLIC CHURCH IN MODERN EUROPE*

The position of the Church in modern Europe defies generalization. Certainly its place in Italy is nothing like that in Spain. Catholicism in England today finds itself in much different circumstances from Catholicism in Nazi Germany.

There is, however, going on in the entire Western world what Ortegas y Gasset has called the revolt of the masses[1]—an emergence of the great laboring classes from a social passivity into a group articulation and demand for a more active sharing in the fruits of human endeavor; hence a new and more direct pressure upon national politics. In some instances it has taken the form of Anarchism, Communism, and Left Wing Socialism. In others, as it has resulted in a united front of various workers groups, joined in their attack upon reaction, but in social philosophy miles apart.

Against these mass movements has been set something of resistance on the part of the bourgeoisie and upper classes against anything like a fundamental change of state and economic organization. Leaders of the Left Wing have raised a challenge against this as Fascism. But while the terms Fascism and Communism have served as uncritical and abusive labels, they have come to stand in a general way for attitudes and directions in the social struggle of the modern western world.

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* Paper read at the General Session of the American Historical Association: *Religious Factors in Modern European History,* December 29, 1936, Providence, Rhode Island.

[1] Cf. Ortegas y Gasset, *The Revolt of the Masses* (New York, 1932).

In this struggle, the Catholic Church as a social body finds itself tremendously caught up. Whether the states in question have moved towards a proletarian organism or a Fascist dictatorship, the results have been a further realization of totalitarian policies; and the Catholic Church has found itself in the position of a body espoused, tolerated, persecuted, or crushed, depending on the social doctrines of the constituted civic bodies. Thus in Fascist Italy today, the Church and Catholic principles have been swung into a program of national organization, development, and even conquest, hardly duplicated in that country since the time of the Caesars. In Nazi Germany, the Catholic Church, although nominally protected by a concordat, lies prostrate beneath the heel of National Socialism.[2] The fires of Anarchism in Spain have been set against the churches and convents, the religious schools having already been wiped out by the Constitution. In France, the laws of the first decade of this century still remain to keep Catholicism from raising its head too abruptly or powerfully. In both Austria and Portugal, a strongly centralized government verging on dictatorship, maintains a *status quo* in which the forces of social unrest and radicalism are kept leashed. But the possibilities of explosion are there. A new constitution in Russia proclaims the freedom of religion, after a long period of extermination policies. But, while specific permit is granted to the propagation of atheism, one may wonder whether the freedom granted religious belief will not be of a subjective character.

The status of Catholicism in contemporary Europe is, of course, rooted in historic factors that go beyond the Protestant Reformation; and the point to which the Church may exercise a public and national influence is one which has always been under dispute. Nevertheless the problems of the modern Church, like those of society in general, have largely arisen from the social changes wrought by the Industrial Revolution. The projection of new social classes into the economic order and the rise of economic nationalism have been principal factors demanding new institutions and a new approach towards society; while the application of a sheerly national philosophy to the demands of progress has spelled a renewal of the conflict of Catholic Christianity for a place in the solution of things.

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[2] Cf. Shuster, *Like A Mighty Army* (New York, 1935).

Pope Leo XIII sensed and sounded the direction of social emphasis when he issued his Encyclical *Rerum Novarum* (1891) on the rights and duties of Capital and Labor in the industrial reorganization of society. His verdicts had already been exercised by Catholic groups, notably in Germany under the leadership of Bishop von Ketteler.[3] The organization of society along Catholic lines had been envisioned and reduced to practicality by others like Baron von Windhorst and, as far back as 1845, by Father Adolph Kolping. Nevertheless, it was with a certain lack of comprehension and helplessness that the changes of society from feudal to industrial and capitalistic forms which Leo acknowledged were viewed in certain quarters. In a large measure, the Encyclical of Leo XIII was neglected and regarded even with hostility as dealing with matters outside the pale of religion—a viewpoint that was not entirely lacking in the reception accorded its famous sequel, the *Quadragesimo Anno* of Pius XI.

A number of factors had contributed to minimize the influence of the social pronouncements of the Church in the nineteenth century, most of which might be symbolized under the wide term of Liberalism. In the light of recent events, the Syllabus of Pius IX in condemnation of the errors of materialistic Liberalism has become more generally comprehensible and favorably understood. At the time it was issued, many leading spirits of Europe proclaimed in no gentle terms that the papacy was attempting to turn back the clock of modern progress. Many of the intellectual spokesmen of that era had formed their principles upon the rationalism of the eighteenth century. They felt that, with the dissolution of feudalism and the establishment of modern nationalism, the state should become the sole repository of human rights. The

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[3] Cf. Goyau, *Ketteler* (Paris, 1907).

Liberté-Egalité-Fraternité of the French Revolution was to take the place of the old Christian Faith, Hope, and Charity. The Church was to be finally stripped of its public influence. The schools were to be freed from Catholic " indoctrination." Education was to be placed on a sheerly secular basis under state control. And even the properties of the Church were to be taken over as a remnant of feudalism inconsistent with the new order of things.

The confiscation of Church properties in Germany began in 1803. This process had already taken place in France with the Revolution. In Spain, the Constitution of 1812 and the events of 1820, 1837, and 1845 clearly indicated that the central trend of Liberalism, particularly as represented by Masonic groups, was to be war against Catholicism and the creation of a secular society.[4] An even more awkward situation was created in Italy where aspirations for national unity were to be purchased at the cost of the papal temporality and planned largely by anti-Catholic societies like the Carbonari.

Indeed, the growth of nationalism, particularly of the Jacobin variety, based on the theories of Rousseau, was quite as important a factor in shaping the destinies of the Church as were the economic changes wrought by the Industrial Revolution.[5] In the endeavor to maintain its claims as a perfect society and to combat the theory that all rights owe their origin to a state grant or acknowledgement, the Church undoubtedly acted as a reactionary force against the national aspirations expressed by the French and Italian patriots, and even gave the impression of its being opposed to democracy. Today, in the face of a state totalitarianism advocated both by Fascist and Communist thinkers, the Church is giving increased emphasis to the idea of natural rights as the grant of God, and has thrown itself increasingly upon the guarantees of a liberal democracy.

At the same time there has been and still remains a decided tendency in European Catholic circles toward that type of traditional nationalism expressed by de Bonald—a type inclined to retain the thoughts, the traditions, and the institutions of the past as against any sudden and radical changes in society and statecraft. This tendency was recognized by Maurras in his organization of *Action Française.* Although fundamentally in opposition to Catholic principles of morality and revelation himself, he made an active appeal to a large element in France, by his appeal to a cultural nationalism based on the traditions of a Catholic France. And although the *Action Française* was ultimately condemned by Pius XI, the strength of its appeal had already been demonstrated by the hold it had taken even upon such Catholic leaders as Father Le Floch, rector of the French Seminary in Rome, and Cardinal Billot.

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[4] Subsequent state subsidies to the Church in Germany and Spain represented a partial indemnity.

[5] Carlton J. H. Hayes, *The Historical Evolution of Modern Nationalism* (New York, 1931), *passim*.

The same type of nationalism has manifested itself in contemporary Spain, particularly in reaction to the policies in liquidation of the past espoused by Azaña and the more extremely Leftist groups. The monarchists made particular capital of the traditions of Catholic Spain, attempting to identify them with the Spanish temperament itself. One of these groups which tried to form a party prior to the present debacle even called itself the *Traditionalistas.* It is true that the more moderate conservatives, under the leadership of Gil Robles, had condemned this tendency as smacking of the principles of the *Action Française.* Nevertheless, Robles himself attempted to unite the conservative youth of the country by an appeal to the Catholic traditions of Spain through the centuries, and he ordained that the regional rallies of the youth of the *Acción Popular* should be held at those shrines which were at once national and Catholic. It was at these shrines that the Anarchist and Communist groups aimed their first blows. In the Asturian uprising of October, 1934, the mob made its first object of destruction the famous *Camara Santa* of the Cathedral at Oviedo, where the Cross of Pelayo was preserved.

An over-emphasis and feeling of security in the Catholic past of Europe has undoubtedly been something of a blinding force against the reality of a large mass defection from the Church in the traditionally Catholic countries. In some instances it has modified popular conceptions of what constitutes a practical Catholic. Still more, a failure to come to grips with the causes that have led a people, nominally Catholic, to fall away from the Church, has resulted in the creation of a fertile field for Marxist propaganda and leadership and in the creation of a proletariat positively hostile to the Church and Catholicism.

This fact explains in large part the organization of Anarchist and Communist unions in Spain, the development of a proletarian militia, and the onslaughts against Church property and even, in the present conflict, against the person of the clergy in the large cities of Madrid and Barcelona.[6] Recent attempts had been made to spread a Catholic influence into the trade union movement, but apparently this came too late. Something of the same situation has prevailed in France, without, however, the same bitterness of feeling or recourse to terrorism. In Italy an important movement, embracing social and agrarian reforms, was inaugurated by the Sicilian priest, Don Luigi Sturzo, under the title of the *Partito Popolare*. The popularity of its appeal is evident in the fact that it polled 1,100,000 votes and gained 120 seats in the Chamber in its first election, November, 1919. Unfortunately for the cause, it went the way of the Liberal parties in the elimination of parliamentary government in 1924.

An interesting study in this connection, by way of contrast, is afforded in the organization of trade unionism and allied forces under the Center Party movement in Germany. The courageous action of the German bishops who accepted the challenge of Bismarck's *Kulturkampf* is evident, not merely in their willingness to go to jail for the rights of the Church, but in their espousal of the masses, under the leadership of Bishop von Ketteler. If the Church in Germany lies prostrate today under the cultural and civil persecution of Naziism, the answer can be found largely in factors that made for and permitted the dissolution of the trade unions and with their dissolution the breakdown of other bulwarks against state absolutism.

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[6] Anarchism was organized in Spain in 1868, Socialism in 1879, Communism in 1921.

From these observations, one might logically conclude that the Catholic Church by a vigorous action amongst the populace, in implanting a positive Christianity, could become the strongest guarantor of democracy in modern times. Whether it is too late for this regenerative mission is a question which only time will tell. From the standpoint of its own corporate safety, the unfortunate fact is that the masses which have gone over to united front movements in both France and Spain have fallen under the wing of radical leaders whose ideology is based on a materialistic interpretation of history. In Germany and Italy, under Fascist reorganization, the masses have been reduced to impotence, so far as democratic and corporate expression is concerned, except insofar as they are willing to become identified with the supreme purposes and military pretensions of the states.

The need for a mass movement of regeneration through positive Christian Action has been realized by no one more keenly than by Pius XI himself. From the beginning he made the motto of his pontificate *instaurare omnia in Christo*, and to his vigorous inspiration is largely due the organization of what is known as Catholic Action. The thought behind Catholic Action is no more than a renewed consciousness of the social character of Christianity and the injunction of Christ to His Apostles: "Going, therefore, teach ye all nations . . . teaching them to observe whatsoever I have commanded you."[7] In substance, it amounts to an appeal to the Catholic masses to come out from the social siege to which Catholicism has in many ways been subjected, to throw off their passivity as members of the laity, and to coöperate actively in the program to be outlined and organized by the hierarchy.[8]

The preliminaries of this movement, which means the Catholicization of society as against its secularization, must begin with an examination of the objectives of the Church. And this in turn must be grounded upon a unified interpretation of Catholic principles face to face with the intellectual and social problems of the day.

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[7] Matt. xxviii, 19, 20.

[8] Cf. Letter of Pius XI *Quae Nobis* to Cardinal Bertram; also Civardi, *Manual of Catholic Action* (New York, 1935).

The modern foundation of a unified Catholic philosophy was laid by Leo XIII in his Encyclical *Aeterni Patris*, issued in 1880, in which he recommended a general return to the study of scholastic philosophy, above all that of St. Thomas Aquinas.[9] The far-reaching and positive results of this move are only beginning to make themselves felt, although it may be sufficient, as a hint, to recall the scholarship and influence of the Thomist school established at Louvain by the late Cardinal Mercier. The establishment of the Biblical Commission and the opening of the Vatican Archives to historical scholars (1883) were likewise of incalculable value for a scholarly appraisal of Catholic problems. In his Encyclical *Immortale Dei* (1885) Leo XIII presented to the world a fearless statement on Christianity as the foundation of political life.

A serious set-back to the spontaneous development of Catholic thought, however, was given by the Modernist movement in France, England, Germany, and Italy itself. The evolutionary and Kantian bases of this new philosophy of Catholic dogma were recognized and condemned by the Papal Decree *Lamentabili,* July 17, 1907, but the nebular character of the heresy itself paved the way to a spirit of suspicion that embraced a far wider field than was contemplated by the decree. Perhaps the most graphic expression of the unfortunate reaction that threatened Catholic scholarship is that which Archbishop Mignot of Albi addressed to the Papal Secretary of State in 1914. He said:

> The Church has lost some of the prestige which it enjoyed under Leo XIII. In its bosom discouragement has seized a number of the intellectual or social workers. Denounced, tracked down and vilified by the press of an occult power . . . many withdrew forever from the lists, who might have fought useful battles for the triumph of the Christian cause. This uneasiness was unfortunately felt in many theological seminaries, in religious scholasticates, in university centers . . . our young men have no longer the sacred fire of intellectual work, and it is well-nigh impossible for the professors to rekindle it. There was, I grant, a craze for the study

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[9] Cf. *Codex Juris Canonici,* 1366, 2.

of apologetics, of exegesis, of positive theology, of philosophy and sociology; now the trend is towards emasculated study and text book theology.[10]

Nevertheless, the subsequent trend of events has reasserted the intellectual stamina of Catholic scholarship and produced, particularly in France, England, and pre-Nazi Germany, a veritable renaissance of intellectual achievement. In France may be mentioned the names of Maritain and Gilson as scholastic philosophers of international influence. The center of the Neo-thomistic movement in France is the Catholic Institute in Paris, a school of the first importance. In England, largely under the impetus of the Oxford movement, an impressive list of intellectual converts have set themselves principally to a work of apologetic and historical character. The Catholic Institute of Historical Studies at Louvain is famous. Pretensions of state cultus, however, and the extermination of individual scholarship in Germany under National Socialism appears to have stifled the movement towards Catholic scholarship represented by such men as Karl Adam and Romano Guardini. Hundreds of these thinkers have been forced into exile, many of them now in the United States. In both France and England it is notable that movements towards Catholicism have been felt precisely in the intellectual groups, whereas the masses have been left practically untouched.

In view of this void, Pius XI has placed special stress upon Catholic Action among the youth. In Italy, a Catholic Youth movement had crystallized around the person of St. John Bosco, recently canonized, and had spread thence through the Salesian Fathers as far as South America. An amazing amount of work was also carried on in organization and propaganda by the Society of Cardinal Ferrari at Milan. To consolidate these gains, papal approval was given to the organization of Catholic Youth groups of both boys and girls side by side with similar organizations for adult Catholics.

The signing of the Lateran treaty, February 11, 1929, and of a concordat with the Italian government at the same time, had apparently opened the way to an open activity on the part of the Church along these lines. There was an explicit statement of the concordat in article 36 to the effect that: "The Italian state recognizes organizations dependent on Italian Catholic Action, inasmuch as they, as the Holy See has declared, exercise activity outside all political parties and are under the immediate direction of the hierarchy of the Church for diffusion and propaganda of Catholic principles." [11]

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[10] *Le Mouvement*, May, 1924 (quoted from *The Catholic Church in Contemporary Europe*, ed. Guilday, New York, 1932).

Nevertheless the young men's organizations depending on the national federation of Catholic Action were suppressed on May 30, 1931. The *Giovani Esploratori*, or Catholic boy scouts, were forced into the official Fascist organizations, to be followed by the *Giovane Italiane*, the Catholic girls' club, which alone numbered 500,000 members.

Two factors underlay these actions on the part of the government. The suppression of the young men's groups was an answer to the publication of the Encyclical "Reconstruction of the Social Order," May 15, 1931, in which the Holy Father claimed the right of the Church to lay down principles for the solution of social and economic problems. The immediate pretext, however, was the assertion that these groups were suspected of engaging in political movements. In the case of the boys' and girls' organizations, there was involved the perennial question: to whom belongs the right of education.

Article 36 of the concordat had laid down the principle: "Italy considers the teaching of Christian doctrine according to the forms received from Catholic tradition as the foundation and crown of public education." Mussolini, however, lost no time in modifying this statement with another in the Chamber of Deputies to the effect that education belonged to the State. While the Italian children were to be raised in the Catholic religion, he insisted that "we must complete this education; we must give these young people the sense of manhood, of power, of conquest" [12] and that this must be "a warlike education." [13]

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[11] Cf. W. Parsons, S. J., *The Pope and Italy* (New York, 1930).

[12] *Messaggero* (Rome), May 14, 1929.

[13] *Corriere d'Italia* (Rome), May 26, 1929.

The Holy Father took this to be a denial of the natural and divine rights of the family and the Church in the domain of education. In his Encyclical *Representanti in terra*, December 31, 1929, he explicitly condemned the Fascist theory that Christian education is constituted by the addition of religious instruction to a secular education:

> The mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text books in every branch, be regulated by the Christian spirit, so that religion may be in very truth the foundation and crown of the youth's whole training, and this in every grade of school, not only the elementary, but the intermediate and higher institutions as well.

Ultimately these disputes were placed on a working basis, in which the right of the Church to pronounce on social questions and to organize Catholic Action, while abstaining from politics, was acknowledged. So far as education is concerned, the Fascist government of Italy has undoubtedly carried on its "warlike education" down to the kindergarten, with a certain nationalization of Catholic sentiment perhaps quite unforseen by the Vatican officials who signed the epoch-making agreements of 1929. In many ways this process of nationalization has brought about a great resurgence of the Catholic spirit in Italy. In others, it has committed the Church in Italy to an almost unavoidable identification with national policies. This must label it as a great agency of patriotism at home, but has brought severe censures, particularly in connection with the Abyssinian conquest, from many observers abroad.

If Fascism may be conceived as having brought some elements of strength to the Church in Italy, it has brought nothing but grief in Germany. The concordat of 1933 resulted in dissolution of the Catholic Centrist Party, July 5, and with it the Catholic trade unions and associations. In return for this tremendous surrender, the Reich agreed to permit Catholic associations which should confine themselves to religious activities. It was impossible, however, in view of the trends of Hitler and those who surrounded him in the National Socialist Party that the Church should reasonably hope to avoid a conflict.

Among others who were executed in the " purge " of June, 1934, was Dr. Erich Klausener, head of the Catholic Action Society. This was followed by a wholesale violent attack upon the Catholic youth organizations, their dissolution or conversion into Hitler youth Groups, rather much the same as in Italy, and a general Nazi policy of discrediting the Church with the German people. Outstanding and outspoken members of both the clergy and laity were gagged or sent to concentration camps. Prosecution of religious orders was inaugurated on the charge of smuggling foreign exchange out of the country, with an imposition of fines, calculated to effect a practical expropriation of their properties. To effect a more complete discrediting of Catholicism, the Nazi party has even conducted a campaign charging immorality among the religious Orders of men.

Considerable resentment was manifested in anti-Hitler votes by Württemberg, Bavaria, and the Rhineland in the plebiscite of August 19, 1934. Protests of the Vatican against measures which were stated to be frankly in violation of the 1933 concordat have been made repeatedly, but without appreciable effect.

Austrian Catholics had already been aroused to oppose the pan-German movement and to favor an independent Austria. On this point the Christian Socialists and the Socialists of Austria were united, although bitterly opposed on internal economic and cultural questions. It was the opposition of both groups to German Nazism that led Dr. Dollfuss to dissolve Parliament two days after the great victory of the National Socialists in Germany, March 7, 1933, and to set up a dictatorship.

In September of that year, Dollfuss announced plans for turning Austria into " an authoritarian state, based on corporations and formed on occupational lines." Part of this plan, at least, was ostensibly inspired by the Papal Encyclical *Quadragesimo Anno,* although its practical function was undoubtedly based on the Italian state. It is interesting to note that the same corporative system was inaugurated, both in the economic and political fields, in Portugal about the same time.[14]

Under Dollfuss, the Church was given a privileged position, which it has continued to hold, and a new concordat with the Vatican was arranged to sanction the religious and educational articles of the Constitution. Unfortunately, this peace was marred by a bloody " purge " of the Socialist elements in Vienna and other cities, without, however, effecting a final pacification of the Socialist and Communist agitators. The justice meted out to the Nazi assassins of Dollfuss resulted in a temporary set-back for the ring leaders of that movement, but has by no means ended the program or power of National Socialism or pan-Germanism in Austria. The success of either Nazism or Austrian Socialism is bound to result in a persecution of Catholicism in that country.

Social unrest, based on economic and industrial considerations, and further aggravated by contrary philosophies of life, has found a particularly fertile field in Spain, culminating in the present civil war. One of the first acts of the Republic, declared in 1931, was to effect a separation of Church and State by an overwhelming vote. In many ways, this measure was undoubtedly for the best interests of the Church. As the work of developing the constitution under Left Wing elements proceeded, however, it became evident that the Republic was to repudiate Catholic culture, and, through its provisions, directed explicitly against the religious Orders, to put an end to Catholic education and organized charity. Assigning a reason for his attitude, Manuel Azaña, who directed this legislation as premier of the country, declared, "I tell you that, in the sphere of the political and moral sciences, the Catholic religious Orders are compelled, by virtue of their dogma, to teach everything that is contrary to the principles which are the foundation of the modern States." [15]

Reaction on the part of extremists on both the conservative and radical sides has undoubtedly been the cause of the present war, and it is difficult to say on which side a victory will redound ultimately to the advantage of Catholic Christianity. The Basque Catholics have thrown themselves into the cause of the so-called "Loyalist" forces. On the other hand, it appears that the bishops of Spain and the majority of the Catholic elements have been driven by Anarchist and Communist terrorism, and indeed by the program and utterances of the Leftist leaders, to take refuge in the promises of the Insurgent forces.

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[14] Alcocer, "La Organización economica en Portugal," in *Investigaciones Economico Sociales*, vol. 1, n. 3 (Mexico, 1936).

[15] *Sol* (Madrid), October 14, 1931; cf. Peers, *The Spanish Tragedy* (New York, 1936), 73.

The attitude of the Leftist leaders towards the Church is not precisely a novel one. Its roots can be seen in that type of liberal thought which wrote the anti-Catholic laws and constitutions of the nineteenth century in more than one country. Many Catholic observers have been strongly inclined to see in this the hand of international Masonry. More recently the forces of organized Marxism, under one form or another, have also pledged themselves to an extermination of religious ideals in social problems. Alarmed by these movements, particularly in view of the atheistic record of Soviet Russia, the present Pontiff has set in motion something of an anti-Communistic drive throughout the Church.[16]

Groups which have been loosely qualified as Communist in this movement have bitterly resented the imputation and countered by asserting that the struggle today is not between Communism and Fascism, but between Fascism and Democracy. To this, Catholic leaders reply that any system which sets out explicitly to reduce the Church to social impotency, even by the force of constitutional enactments, cannot reasonably call itself a democracy. Opponents of the Church on this score have countered that the Church by failing to throw itself into popular front movements for social justice, even at the cost of its own privileges and rights, has automatically placed itself on the side of Fascism.

The record of the relationships between German Fascism and the Church and the conflicts between Italian Fascism and the Vatican, however, seem to show that the Church is on its guard against the pretensions and promises of any state founded on principles of totalitarianism. "The right to rule," according to the Encyclical *Immortale Dei* of Leo XIII, dated November 1, 1885,

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[16] Cf. *The Catholic Mind*, October 8, 1936.

"is not necessarily bound up with any special mode of government. It may take this form or that, provided only that it be of a nature to insure the general welfare. But whatever be the nature of the government, rulers must ever bear in mind that God is the paramount Ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the State."

The future of Catholicism in Europe, both in its fields of endeavor and in the preservation of its corporate rights, will be tied up with the decrees of the masses; and the human sanctions of its preachments will lie, not so much in state protection, as in a popular support and demand by large bodies of citizens or subjects. The rise of Anarchism and Communism among the classes organized in trade unionism in Spain and acts of violence against the Church by these groups, indicate that the Church in Spain has not thrown itself with full vigor into the work of social reform along the lines or principles enunciated by both Leo XIII and Pius XI. The death of the Christian Popular Party in Italy, and with it largely the hope of democracy in that country, were due in part to the fact that it had not time to penetrate the full realization of the masses. The collapse of the Center Party, and with it the corporate strength of the Church in Germany, were largely due to the dissolution of the Catholic labor syndicates and allied organizations. The strength of anti-Christian bodies in the United Front of France today is due partly to a failure of the Church to regain the masses that have been hostile or indifferent to Catholicism, particularly in the industrial centers, for more than one hundred years. In Ireland, the agrarian character of the country and the deep tradition of Catholicism have prevented anything like a mass defection. Nevertheless, the sparks of disaffection are there, ready to be fanned by radical leaders, with the growth of industrialization.

Coming to grips with these problems seems to me to be the outstanding task of the Church in modern Europe. It is a task of enormous magnitude. It means a tremendous enlargement of the activities of Catholic Action in the social and cultural orders, a courageous formulation of objectives and the establishment of institutions capable of diffusing the maximum Christian influence.

The Vatican has succeeded in arranging concordats or maintaining relations with most of the principle European nations.[17] With a few exceptions,like that of the Ukrainians in Poland, the question of nationalities within boundary confines has not caused insuperable difficulties. The growth of Catholic scholarship and expression has been of incalculable benefit. The personal prestige of His Holiness Pius XI and admiration for his courage, his scholarship, diplomacy, and solicitude for social justice have been universal. Even persecution of the Church has had, in many instances, a favorable and awakening effect.

Whether the Church by an extension of its social influence can bring about a revival of spiritual ideals where they have been lost and a strengthening where they have been retained—whether it can by courageously espousing the cause of the laboring classes effect a better distribution of the fruits of the earth—whether it can through insistence upon a Christian constitution of states curb the ambitions of dictators and dictatorships—whether it can through the moderation of nationalist feeling curb the growth of imperialism and promote peace—whether it can by an appeal to the principle of inalienable rights direct the constitutions of modern states into accord with the rightful demands of religion and conscience—whether it can by encouragement and direction promote the cause of science and learning towards a higher culture and civilization: these are objectives, whose realization only time will tell.

There was never a time in Europe more in need of the fruitful and constructive forces of Catholicism than the present. And perhaps there was never a time when the Church was more fully aware of the fact that in the complete and unsparing exercise of its apostolate stands not only the future of European civilization but its own continued existence.[18]

JAMES A. MAGNER.

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[17] Latvia (1922), Bavaria (1924), Poland (1925), Lithuania (1927), Roumania (1929), Prussia (1929), Baden (1932), Italy (1929), a *modus vivendi* with Czechoslovakia (1928) in the order of concordats, besides other diplomatic relations, negotiated by Pius XI.

[18] Cf. Dawson, *Religion and the Modern State* (New York, 1936).

WILLIAM BARBER TYLER

(1806-1849)

First Bishop of Hartford, Conn.*

Several reasons may be assigned for the choice of Bishop Tyler as the subject of this paper. The year 1937 will mark the centenary of the completion of the original church of SS. Peter and Paul which his coming to Providence raised to the rank of a Pro-Cathedral; in a few years more a century will have elapsed since he took up his residence here in Providence as the first Bishop of Hartford.[1]

In addition to these facts of local interest he is one of New England's notable contributions to the history of this portion of the Lord's vineyard. His career as a bishop began and ended in a decade of unusual interest for the student of Church history. The Oxford movement had its effects on this side of the Atlantic and the conversions to the Church of illustrious and learned personages abroad may be paralleled here by such names as Brownson, Green, Chase, and Levi Silliman Ives, one of the first Anglican bishops to accept Catholic teaching from the time of the Reformation. The same decade marks the partition of the United States into ecclesiastical provinces, the exile of a pope, an unprecedented tide of immigration to our shores, and the emergence of many mission stations, first into parishes and then into dioceses.

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* Paper read at the Seventeenth Annual Meeting of the American Catholic Historical Association, December 29, 1936, Providence, Rhode Island.

[1] There are few published works from which to draw the facts and information necessary for a satisfactory account of Bishop Tyler's life. Some correspondence is found in the diocesan archives of Boston, Providence and Hartford, and in the letters of Tyler to members of his immediate family. The diary of Bishop Fitzpatrick, the notes of the physician who attended the bishop from the time of his consecration until his death, *Sketches* by Father Fitton, funeral sermons, the accounts of the Dioceses of Hartford and Providence by the Rev. James O'Donnell and the Rev. Austin Dowling, published in 1899, have been relied upon for this present paper. Added to these are the works of John Gilmary Shea, the newspapers of the last century, the story of the Barber family in the United States Catholic Historical Society's *Records and Studies* (1900), and some pertinent articles by Thomas F. Meehan in the *Catholic Encyclopedia.*

Viewed in another light the name of Tyler is of unique historic value in its contacts and associations. It suggests a veritable gallery of persons, places and institutions which have become household words to any student of the history of the Church in the United States; it brings to mind Ethan Allen of revolutionary war fame, his daughter Frances who died a nun in Montreal, Mother Elizabeth Seton, the Barber family, Cardinal Cheverus and Bishop Fenwick, Fathers Fitton and Wiley, a Maria Monk and others of her ilk, the Jesuit colleges of the day, Georgetown and Holy Cross, the Sisters of the Visitation in Washington, the Sisters of Charity in Baltimore, Emmitsburg and New York, the pioneer priests of Rhode Island, most of them converts, a Governor Anthony, the descendants of Charles Carroll of Carrollton and of General Rosecrans who became the architect and director of the construction of one of the more impressive churches of this Diocese of Providence.

An account of Bishop Tyler may well be begun with the interesting story of the Barber family and the life-history of Frances Allen, the daughter of General Ethan Allen of Vermont and of revolutionary fame. She was born on February 16, 1784, in Sunderland, and has been described as one of the fairest daughters of the Green Mountain State, and still more beautiful in intellect and in soul. Natural mental gifts were developed by the educational advantages of the day, but little attention was given to the study or practice of religion. An inquisitive mind prompted her to ask many a question in the home circle and few received a satisfying answer. Her father had been a professed atheist. Home environment seemed sufficiently averse to religion to exclude every thought of it from her mind. Nevertheless, her keen and inquiring intellect engendered the desire to become more familiar with the belief and practices of the Catholic Church. This desire may have been inspired by the kindness of some missionary priest or perhaps the good example of solid faith given by some humble workman on her father's estate. Like other children she perhaps wished to emulate those who show a kindly interest in them. It is possible that the one responsible for her conversion may never have known the effect of his good example.

Frances became a pupil of the Sisters of the Congregation of

Notre Dame in Montreal, but only after her parents had required her to be baptized a Protestant at Claremont, New Hampshire, by the Rev. Daniel Barber. While at Montreal, a Sister once requested her to place flowers on the altar, recommending at the same time an act of faith in the Real Presence of Jesus in the Blessed Sacrament. When the young woman attempted to step into the sanctuary she was unable to do so. After three such futile attempts, she was filled with the conviction of the Real Presence and falling on her knees she adored humbly. God may have chosen this means to awaken in the heart of the young girl the faith that she was earnestly striving to understand.

She was instructed and received into the Church, made her first Holy Communion and then and there resolved to enter the religious life. But this did not come about without a struggle. Upon hearing of this resolve her mother promptly withdrew her from the convent. Taken home, she was placed in the whirl of social life. Her mother sought, by bestowing on the girl every comfort, pleasure and social enjoyment, to obliterate the religious sentiments with which she was imbued. Frances remained at home for a year, and even amid all the excitement and pleasures offered her, the call of her vocation became more pronounced. She desired to live as a religious and when the promised year had come to an end, Frances returned to Montreal, entered the Hotel Dieu and made her profession in 1810. For the next nine years she led the life of a model religious. Her family attended her profession as did also the Rev. Daniel Barber, then a minister of the Episcopal Church, which he had entered' from Congregationalism. The profession ceremony produced a lasting effect on his mind. He admired the heroic resolution of the novice of the day, and the work to which she had consecrated her life. Within two years he was consulting Bishop Cheverus in Boston about the Church.

Daniel Barber had seen service in the War of the Revolution. At its conclusion religion engaged his serious thoughts. He became discontented under the rule of Congregationalism. At the age of thirty he was ordained to the ministry in the Episcopal Church. The study of apostolic succession induced him to continue his search for the Church of Christ. Meanwhile, his son, Virgil Barber, had also become an Episcopalian minister, and was stationed at Fairfield, N. Y., as principal of an academy. His mind, too, underwent trials. Study and prayer brought light and strength; he resolved to become a Catholic and was received into the Church in New York City in 1817 by Father Benedict Fenwick, S. J.

Virgil was married and had five children, all of whom soon entered the Church. With his wife he went to Georgetown; the one resolved to study for the priesthood and the other to enter a religious community. Archbishop Neale took the deepest interest in them, and undertook to provide for Mrs. Barber and her daughters. Samuel, their son, was placed in college. Reverend Virgil Barber then applied to enter the Society of Jesus, and Mrs. Barber to enter the Visitation community. The necessary dispensation was secured and he was sent to Rome with James Neale to make his novitiate there, while his wife became a novice in the convent, later receiving the veil from the hands of Archbishop Maréchal. Virgil Barber returned to this country in 1818, and visited his father at Claremont, N. H., to find him still an Episcopalian minister. The Dominican, Father Ffrench, accompanied him and said Mass in the house. In a short time his sister, Mrs. Tyler, and her eldest daughter, Rosette, were received into the Church. The Rev. Daniel Barber then hesitated no longer; he preached a farewell sermon to his congregation and followed their example. His son, Virgil, after completing his studies, was ordained by Bishop Cheverus in 1822, and established the first Catholic Church at Claremont, N. H. The daughters, Mary, Abigail, Susan and Josephine, were already in convents, the youngest at the Visitation with her mother. The conversions in the Barber family had led directly to the conversion of Mrs. Tyler, sister of the Rev. Virgil Horace Barber, and her son, William Tyler, who was destined to become the first Bishop of Hartford with his residence in Providence.

The records of St. Joseph's College in Emmitsburg, Maryland, which was founded by Mother Elizabeth Seton, show that all four of the bishop's sisters became Sisters of Charity of St. Vincent de Paul. Rosette entered the community in 1820 as Sister Genevieve and died at another convent of the Congregation then in Frederick in 1839, after a life of unobtrusive piety and fidelity to the ideals of her religious life. The Rev. John McElroy, S. J., in a letter to Bishop Tyler, described her as "one of whom the world was not worthy, and the Holy Virgin to whom she was devoted would on this festival of the Visitation present her pure soul to her divine Son." Catherine Tyler became Sister Mary James in 1827, and was assigned to St. Ann's Asylum in Washington, D. C., where she died on November 24, 1830. Martha Tyler, as Sister Beatrice, was received at Emmitsburg but changed to the Sisters of the Visitation in St. Louis, since she desired to live a cloistered life. Sarah Maria, with the name in religion of Sister Mary de Sales, was at St. Joseph's as a nun for a long space of years, between 1827 and 1899. God had granted her seventy-two years of religious life when He called her to her reward on August 13, 1899. She is buried in the little cemetery of the College.

Bishop Tyler's brothers were Ignatius, George and Israel. A son of George, John Tyler, writing to Sister Mary de Sales, throws much light on the history of the family after it departed from New England. His father went to Texas, thence to Cincinnati, "where he bought a horse, rode to Chicago and settled in 1835 on Tyler Creek in Kane Co., Illinois, near Elgin and some thirty-five or forty miles west of Chicago. He lived there on his farm for nearly thirty years." The letter continues: "Israel Tyler died in 1847 and was buried in a country churchyard near the old home in Kane Co. His father and mother are buried by his side. Grandpa Tyler died soon after Israel. I remember Grandma Tyler well; she often taught me my prayers at her knee. She died about 1858 or 1859. Uncle Ignatius Tyler died a few years ago in California. He raised twelve children, and some of them are living near the old home in Illinois and others are in California. I was at the graves of Grandpa Tyler, Grandma Tyler and Israel Tyler in 1893. My mother, sister Mary and myself were all at Church on Easter and received Holy Communion."

In their far-reaching effects on the Catholic Church in New England, these numerous conversions, one leading to another, can be considered as nothing less than the providential act of God. Fanny Allen had set an example, luminous to men and women of good will; her prayers in the Montreal convent received a conspicuous answer; a number of her friends accepted the graces that shaped their lives in such a way as to bring them into the vineyard of the Lord; there they labored until evening, after bearing the heat and burden of their day.

William Tyler was born in Derby, Vermont, on June 5, 1806; he was the son of Noah Tyler and Abigail (Barber) Tyler. His parents were of Puritan descent and members of the Congregationalist Church. In the future bishop's early childhood the family moved to Claremont, New Hampshire. He was fifteen years of age when he was converted to the faith. His boyhood was spent on a farm, and it was with the ambition of acquiring an education that he became the first student in an academy conducted by his uncle, the Reverend Virgil Barber, who had been sent by Bishop Cheverus to Claremont to open such an institution and to establish a parish. The academy student, in a school picturesquely situated amid the hills of New Hampshire, was serious beyond his years, and had a religious outlook on life which was prophetic of his later career. In a letter to his brother in Georgia, he warns him "not to place too much affection and dependence on the things of this life. Although you are now prosperous, still you may meet with reverse of fortune; and even if you could be sure of prosperity and all the blessings the world could afford, what comparison would they bear to the happiness or misery of eternity."

After completing the course at Claremont in 1826, with the desire of studying for the priesthood, William Tyler became a student of philosophy and theology under Bishop Fenwick. Among his classmates were William Wiley and James Fitton, who had a large part in the foundation of the mother churches in the dioceses of New England. The bishop made in his diary the interesting entry that "Mr. Daniel Barber, the father of Virgil Barber, arrived from Claremont on a visit to the bishop, bringing with him Mr. William Tyler, whom he introduces and recommends to him as a candidate for the Ecclesiastical State. The bishop is pleased with the progress made by him in his studies, and having received a good account of him on other points, admits him. Young Mr. Tyler is a relative of Mr. Barber and has received the principal part of his education from Reverend Virgil Barber in his Academy at Claremont." After a successful course Mr. Tyler was ordained to the priesthood on June 3, 1829. His first assignment was to the Cathedral of the Holy Cross; after a year he was sent to Sandwich. A mission in Aroostook County, Maine, became his next field of labor, from which he was recalled to become Vicar General. His fulfilment of the duties of this office recommended him to Bishop Fenwick as a suitable incumbent for the new Diocese of Hartford, and after his consecration the Bishop of Boston accompanied him to his See.

The Fifth Provincial Council of Baltimore convened in May, 1843. Bishop Fenwick then requested the division of his extensive Diocese of Boston, and the Council sent the petition to the Holy See. The request was granted, and in September, 1843, Rhode Island and Connecticut were made into the Diocese of Hartford, and William Tyler was named as the first ordinary of the See. He received the bulls notifying him of his election on February 13, 1844.

Preparatory to his consecration he went to Frederick, Md., to make his retreat, and Bishop Fenwick went on to Baltimore and consecrated him in the cathedral of that city on March 17, 1844, Bishop Whelan of Richmond, and Bishop Andrew Byrne of Little Rock, being assistants. Bishop Tyler assisted in the consecration of Bishop Fitzpatrick, who was to become third Bishop of Boston, then proceeded to his diocese and was installed in the Church of the Holy Trinity, Hartford, on April 14. The church was handsomely decorated and a throne erected. During the solemn High Mass, celebrated by the Rev. John Brady, Bishop Fenwick preached, and in the course of his discourse congratulated the people of Hartford upon having a new bishop and the formation of a new diocese.

At the time of his appointment, Bishop Tyler had 9,997 souls under his jurisdiction, of whom 4,817 were in Connecticut and 5,180 in Rhole Island. Each State was possessed of three priests and four churches. Hartford had about 600 Catholics in a population of 13,000, while in Providence there were at least 2,000 Catholics out of the total of 23,000. Providence had two churches and in the environs of the city the Catholics were no more numerous than in the towns of the vicinity of Connecticut's capital. "In consideration of these things," wrote Bishop Tyler, "and after having consulted with Dr. Fenwick, Bishop of Boston, and others upon whose judgment I could rely, I resolved to make my residence in Providence, and at the Council of the Bishops of the United States, to petition Rome to remove the See from Hartford to Providence." As a consequence he took up his residence here in June, 1844, and chose the Church of SS. Peter and Paul, of which his classmate, Father James Fitton, was pastor, as his procathedral. This, the prelate described at the time as follows: "It is a stone building eighty feet long by forty feet wide. It is very unpleasantly situated on account of the narrowness of the land on each side. There are only four feet on one side and two on the other. Thus we are liable to have our windows darkened by buildings that may at any time be put up by the owners of the land near the church."

One of his first concerns was a visitation of his diocese, beginning with Providence. He saw lack of means on all sides to accomplish what was absolutely necessary to maintain the faith, and he appealed successfully to the Leopoldine Association in Vienna. The aid he received enabled him to maintain two seminarians at All Hallows College, Dublin, and one at Holy Cross College.

On Trinity Sunday, 1845, he ordained the Rev. Edward Putnam, the first priest to receive Holy Orders in Rhode Island. Father Putnam was a New Hampshire convert, had studied at Fordham and Holy Cross, and after his ordination was attached to the cathedral. Father Haskins, another convert, brought into the Church by Father Wiley, was at St. Patrick's in 1845, while the latter was in Europe. The Rev. Hilary Tucker from Kentucky joined the little group and was assigned to Warren. Still another convert, the Rev. James Gibson, ordained in 1848, was placed on duty at SS. Peter and Paul and in 1852 settled in Crompton, where he was destined to remain for the next forty years.

Bishop Tyler's task in organizing and equipping his diocese was most disheartening. The poverty of the people hampered the establishment of parishes and the few priests at his disposal were manifestly unable to meet all the needs of the new diocese. The conditions were reflected in the appeals written by Bishop Tyler to the Leopoldine Society of Vienna, the Propagation of the Faith of Paris-Lyons and to friends in Europe telling the story of the modest beginnings of the Church in our midst. " My best chalice is brass, and I have but one other at the Cathedral, and only four or five more in the whole diocese which belongs to it. On last Christmas, December 25, 1846, I said my first Pontifical Mass, though with but one priest to assist, and very destitute of suitable ornaments. But these are small matters. The great ones are what give me concern."

To the Archbishop of Vienna in grateful acknowledgement of assistance he wrote: " I have not words to express my feelings of gratitude towards you and the Leopoldine Society. Your donations have been of incalculable benefit to me. When I was appointed to this diocese it was poor and the Church was destitute of everything. I was overwhelmed with the sad prospect before me, and I knew not where to look for assistance."

His concern for the children prompted him to establish in 1847 a Confraternity of the Blessed Virgin Mary to befriend children, promote their spiritual welfare and provide for their temporal needs. Its members were required to say each day " O, Holy Mary, Mother of God, be a mother to me, and to the children of this congregation; take them under thy special protection." The reason for the Confraternity was apparent: " We are in a lamentable want of schools for our children. There are I suppose in this city alone one thousand children of Catholic parents between six and fourteen years of age, and I am grieved to know that in spite of what I can do, they are growing up in deplorable ignorance of religion, and this through want of suitable means of being instructed. And then, all the children in the other towns and villages! What shall I do for them?"

Added to these many cares were the difficulties created by the spirit of the times.

The forerunners of the A. P. A. and the K. K. K. were disturbing the peace, political and religious, of America, all across the second quarter of the last century. Three designations were applied to the radical groups which had declared war to the death upon the Catholic Church. First came the American party, then the Native American and the Know-Nothing. The last of these associations took its name from the expedient for keeping an oath of secrecy and the usual reply to all questions, "I don't know." The stock in trade of these three blots on the country's good name was the stuff that mobs are made of. Their genesis may be discovered in the survival of the spirit of bigotry coming down from colonial days and a contributing cause may be discovered in the widespread circulation of Maria Monk's *Awful Disclosures* and other books and pamphlets of similar tenor.

In a pastoral letter to the Provincial Council of Baltimore, held in 1843, addressed to the Catholics of the country, the advice was given to resist the movements of bigotry by patience, prayer, and presentation of the truth. "To you," it stated, "we trust for the practical refutation of all those atrocious calumnies which deluded men, severally, or in odious combinations, constantly circulate by every possible means against our holy religion. Your strict integrity in the daily concerns of life, your fidelity in the fulfilment of all engagements, your peaceful demeanor, your obedience to the laws, your respect for the public functionaries, your unaffected charity in the many occasions which the miseries and sufferings of our fellow-men present; in fine, your sincere virtue will confound those vain men whose ingenuity and industry are exerted to cast suspicion on our principles, and evoke against us all the worst passions of human nature."

This was Bishop Tyler's program here in Rhode Island and Connecticut, and it spared these States the disgrace that came with the anti-Catholic No Popery riots that brought bloodshed and destruction in their train in other parts of the land.

Sublimely forgetful of self and his own multiplied needs, there is never to be found in his letters any word of complaint, or any indication that he had any personal wants to be satisfied. His physician, Dr. Edward LeProhon, had ample opportunity to observe the conditions in which he lived. "The little house inhabited formerly by the venerable Father Fitton, became the episcopal palace of Msgr. Tyler, a residence in which many of his parishioners would have refused to lodge; but Msgr. Tyler whose mind was occupied only with the desire of serving God, considered this miserable residence as suitable and established himself in it. Being just beside the sacristy, and only a few steps from his Cathedral, he chose this miserable abode, because his dominant thought was never fixed on the comforts of human life. The episcopal residence could easily have been drawn by oxen from one end of Providence to the other."

The Tyler School is his memorial and none more suitable could have been chosen to perpetuate his name. His solicitude for the little ones preserved the faith for future generations, and many a family in the diocese today may trace its Catholic life to the prayers and the cares of the first bishop to bless Providence by his presence. In his death he was reputed to be one of the most devout and saintly of American bishops; his piety and devotion to duty drew down from heaven the dew of divine benediction and in God's good time gave the increase in the garden of the Lord wherein he planted and labored with such apostolic zeal.

Laboring constantly in missionary duties, he soon found that a severe cold, contracted about the time of his consecration, was assuming a dangerous form. While this prevented long journeys, he did not suspend all his care or attention to his flock. He enlarged his pro-cathedral to nearly twice its former size, and thus gave room for the congregation; baptisms had doubled in a decade.

He attended the Seventh Provincial Council of Baltimore in May, 1849, only to ask that the Sovereign Pontiff might accept his resignation or name a coadjutor. On his homeward journey he was seized with rheumatic fever, and when he attempted to celebrate Mass on Pentecost, he was unable to do so. Bishop Fitzpatrick, hearing of his condition, hastened to Providence and gave him Holy Viaticum on June 13. He soon grew much worse and was in a delirium, but his mind became clearer and the bishop administered Extreme Unction, which he received with the most edifying disposition, and in the perfect use of his reason. He expired on the afternoon of June 18, 1849, his last words being pious ejaculations.

Bishop Fitzpatrick said of him: "His talents were not brilliant, nor was his learning extensive, though quite sufficient. But he possessed great moderation of character, a sound judgment, uncommon prudence, and much firmness. His life as a priest was truly a model for ecclesiastics. Not an hour was given to idleness or vain amusements or visits. He was methodical in the distribution of his time, and every portion of it was well spent. Zeal for the glory of God and the salvation of souls, true humility, total indifference to popular favor or applause, and a perfect spirit of poverty were his peculiar virtues. His aversion to honors and distinctions of every kind was so great that he could hardly be induced to accept the episcopacy to which he was appointed in 1843. Nothing but his great deference for the will of Bishop Fenwick, whom he revered as a father, and the formal decision of Father Dzierozinski, under whose direction he made a retreat at the time of his consecration, could have extorted his consent."

It was during Bishop Tyler's episcopate that the tide of Irish immigration was tending to its peak. The first organized Catholic parishes were composed principally of these immigrants. They were poor in this world's goods, but strong in their faith and devoted to their religion. They were a valuable asset in developing the resources of the community, and by their willingness to perform faithfully whatever tasks came to hand, they made their way and soon became an influential and respected element in the population. For the first half of the nineteenth century Irish Catholics had been coming regularly to New England. A steady influx was gradually increasing their numbers to an appreciable portion of the population. Their preference was to settle in the cities where the opportunities for work were better, but they were also to be found along the lines of the railroads and the Blackstone Canal. These projects were completed chiefly by their labors, and when mills began to multiply along the banks of the rivers, the Irish were welcomed into them, where they found meager means of a livelihood in return for long hours of toil.

Generosity was a virtue unknown to the mill owners of the nineteenth century. Labor unions had not come into being. The wage scale compelled the most frugal living and despite the handicaps of their inevitable lot, the immigrants made their way, and by dint of sacrifice and devotion procured for the first generation of their children some, at least, of the advantages which they had been denied in their misgoverned, mismanaged, persecuted homeland. Their children were sent to school that the obliquy of ignorance might be removed from the race; they walked to Mass over unbelievable distances to keep the faith of their fathers, and in God's good time experienced the joy of witnessing the laying of a corner-stone or the blessing of a church they could call their own. Religion and education were ruling passions in the humble ancestors of the Catholic body in Rhode Island. To those early heroes and heroines of the faith is due, under God, the rapid and solid expansion of the Church which began with Bishop Tyler and has continued uninterruptedly down to the present.

What has transpired since Bishop Tyler was called to his reward has been well epitomized in the words of Bishop Keough:

> "The hundreds of souls within the local jurisdiction of Bishops Cheverus and Fenwick had become a few thousands when Providence became the home of a Bishop and three priests. With all his saintliness and confidence in God's help, Bishop Tyler could hardly have envisioned a future, wherein the number would be multiplied almost a thousand fold, and where the least of a multitude of parishes would be better equipped and organized than was his own Cathedral parish in the very heart of Providence in his truly missionary day. He planted, others watered, God gave the increase and it is wonderful in our eyes."

It is well for us to look backward to the time when churches were few and far between, when there were an utter lack and dire need of facilities for education and the ministration of charity, when a priest was a curiosity and seen but seldom, when the Holy Mass was a rare privilege and esteemed as such by the first fruits of the Catholic body of this state. We who now enjoy a heritage that has come down as a distinctive blessing from Almighty God, should know our antecedents in the faith, and be proud of them, and among them the name of William Barber Tyler claims an honored place.

Moses, as the prophet and law giver of Israel, knelt upon the summit of Nebo in the closing hours of his life; before his failing eyes was spread the land which bore in its bosom the hope of the promise made to the fathers of his race; with prophetic vision he beheld the glory yet to be as he looked upon the scene which was to be thrice blest in the fulness of time by the ministry of the Redeemer of mankind and by the Light of the Star of Bethlehem which was to enlighten every man that cometh into this world. With the remembrance of God's infinite love and power he might have recalled Egypt and Sinai, the desert of Sin and the waters of Mara. Might not Bishop Tyler also, with the faith of a priest recall how good God had been to him, leading him by his kindly light to a place among the leaders of his people, answering the prayer of his heart that he might become a priest, rewarding his reliance on Divine Providence directing his way, guiding him to Bishop Fenwick, and bringing all of those nearest and dearest to him into the church of his choice? His retrospect could marshal memories akin to those that may have flitted before the mind of the great law giver of Israel, with his Egypt and his Sinai, his deserts and his fountains, and the bishop also might see before his closing eyes some little glimpse of the future of the people who were his people and whose God was his God; he might even have visioned a state where tolerance would have become an accomplished fact as well as an approved theory, where his Church would flourish as the goodly tree planted by the water edge.

In the esteemed presence of his direct successor in the city of Providence, who so worthily wears the honor and bears the title of his episcopal dignity, before this splendid assemblage so representative of religious thought and rare scholarship, may we not, gladdened by the happy results of the years that are gone, now speak in deepest reverence and grateful remembrance the name of William Barber Tyler and pray that his saintly spirit may ever dwell in the diocese wherein God placed him as a bishop of his flock.

THOMAS F. CULLEN.

CONDEMNATION OF "L'AVENIR" *

This paper is not a formal discussion of Félicité de La Mennais. It deals with him only in connection with the journal which is named in the title of my address. Moreover, the journal itself will be discussed mainly in relation to the question of democracy. Did the condemnation of *L'Avenir* imply that the Holy See was at that time hostile to the system of political democracy or representative government?

The first issue of *L'Avenir* appeared October 16, 1830; the last, November 15, 1831. Bear in mind that its suspension was not due to any action by the Holy See. Pope Gregory XVI did not condemn *L'Avenir* while it was still alive. Its demise was formally brought about by its editors, Lamennais, Lacordaire, Montalembert, Gerbert and de Coux. They suspended the publication of the journal when they realized that a large part of their subscribers, readers and supporters had fallen away. This fatal defection followed upon denunciations by many of the French bishops. In a letter to Madame de Senfft, at this time, Lamennais said: "The bishops have destroyed everything; they are forbidding people to read our journal; they are persecuting priests suspected of a leaning toward our doctrines. . . . The position is untenable. We are going to abandon *L'Avenir*. . . ."

In another part of this letter, Lamennais does, indeed, accuse Rome of encouraging and even urging on his enemies. How much, if any, truth there was in this accusation, I am unable to say. The notorious propensity of Lamennais to anger, resentment and exaggeration, may have betrayed him into rash judgment concerning the attitude of the Holy See. What the record indubitably shows is that the direct and immediate cause of the suspension was the hostile attitude and action of the French bishops.

When, therefore, the three "Pilgrims," Lamennais, Lacordaire and Montalembert, made their ill-advised visit to Rome, they were not seeking a revocation of any formal papal act in relation to *L'Avenir.* They were appealing to the Pope from the condemnation of their journal by the French bishops. That this was the precise issue which they were raising is clearly indicated in the farewell article which they had addressed to their followers just before their departure for Rome:

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* **Paper read at the Seventeenth Annual Meeting of the American Catholic Historical Association, December 31, 1936, Providence, Rhode Island.**

> Eight centuries ago, Philip Augustus, led away by the violence of his passions, determined to repudiate a queen to whom he had always denied her conjugal rights. Ingerburg of Danemark appeared before a council, composed partly of laymen, partly of ecclesiastics, and they read to her the sentence which deprived her of the crown. The poor virgin of the north did not understand the language of the Franks. . . . But when they had explained to her by signs the destiny which was in store for her, she gave utterance three times to a cry which is of every language and in every heart: 'Rome! Rome! Rome!'
>
> She was brought back to her prison. But her cry had crossed the mountains, and the echoes of the eternal city had repeated it. Celestine III, and after him Innocent III, then occupied the See of Peter. The divorce was declared null, the servile council censured, the kingdom placed under an interdict until Ingerburg was restored to the throne of France.
>
> And we also give utterance to this immortal cry. The successor of Innocent III is at the Vatican.

Pope Gregory XVI could have met this situation in one of three ways: by refraining from any decision whatsoever; by approving the activities of *L'Avenir*; or by rejecting the appeal of its editors and condemning its policy and conduct. Until the "Pilgrims" arrived in Rome, the Holy Father had been disposed to adopt the first course; that is, to make no pronouncement either for or against a journal which had ceased to exist. Through Cardinal Pacca, the Pope intimated to the editors that he would rather not decide this issue at present. He wanted to let the matter rest. Had the editors acquiesced they might have been permitted to continue their propaganda in more restrained language and by more moderate methods.

As a matter of fact, Lacordaire, whose articles in *L'Avenir* had been even more aggressive than those of Lamennais himself, did resume his public teaching in January, 1834, which was less than eighteen months after the publication of the *Mirari Vos.* His conferences at the Collège Stanislas were soon denounced, undoubtedly by the reactionaries of that day, as unorthodox because of their liberal views. In consequence of this opposition the Archbishop of Paris required the lectures to be submitted to censors before delivery. The significant result of the ensuing correspondence between Lacordaire and the archbishop was such a change in the latter's attitude that he invited Lacordaire to give the Lenten conference in the Church of Notre Dame in 1835 and again in 1836.

After an interval of seven years, during which he delivered another series of Lenten conferences at Metz and joined the Dominican order, Lacordaire returned to the pulpit of Notre Dame, over the protest of King Louis Philippe but with the full approval of the new Archbishop of Paris.

He preached there every year from 1843 until 1852. That he had not put away his democratic opinions when he put on the habit of a Dominican, was strikingly shown in the fateful year, 1848. Even before the downfall of the king was complete, Lacordaire, standing in the pulpit of Notre Dame, welcomed the revolution. Four years later, he refused to approve the empire set up by Napoleon III, and declined to accept the urgent invitation of Archbishop Sibour to continue the conferences in Notre Dame. His last discourse in Paris, in the Church of Saint-Roch the following year, was an outspoken attack upon the government of Napoleon III, Emperor of the French. On the occasion of his induction into the Academy, less than a year before his death, he gave utterance to that famous sentence which deserves to be immortal: "J'espère mourir en religieux pénitent et en libéral impénitent."

It is at least plausible to assume that Lamennais would likewise have been permitted to resume his activities on condition that he should abandon his exaggerations of language and of doctrine. At any rate, it is not fair to say that Pope Gregory's attitude of silence implied a command that the editors of the defunct journal should henceforth refrain from teaching democratic doctrine.

But the editors would not conform to the Pope's wishes and program. In effect, they demanded that the Holy Father formally approve the course pursued by *L'Avenir* and at least virtually condemn the position taken by the French bishops. They sought a papal decision and pronouncement which would have silenced the bishops and ensured the reestablishment of *L'Avenir*. Having made it impossible for Pope Gregory to continue in the first of the three courses which had been open to him, they insisted that he take the second, thus risking his adoption of the third.

Let us assume that the opposition of the bishops was mainly due either to hatred of democratic doctrines or to resentment at the attacks upon Gallicanism, or to anger over the violent and irreverent attitude of the journal toward themselves. Nevertheless, they looked upon the activities of *L'Avenir* as gravely harmful to the Church in France. *L'Avenir* had demanded the immediate separation of Church and State and the instant surrender of the salaries paid to the officials of the Church by the government of France. Its campaign had provoked not only a conflict between the bishops and the old nobility on the one hand, and the " simple priests and simple laymen " on the other hand, but also grave and even violent dissensions and controversies among the clergy and in the seminaries. Indeed, the intemperate, uncharitable and even violent language habitually appearing in the criticisms and attacks by *L'Avenir*, was of itself sufficient to raise the question whether this journal was not doing more harm than good to the Church in France.

The editors may have hoped that a favorable answer from the Pope would subdue the opposition of the French bishops and that *L'Avenir* could be reëstablished in an entirely peaceful atmosphere. If they indulged any such naïve expectations they must have momentarily ignored the psychology of their countrymen, the history of the French Church and the characteristics of the contemporary French hierarchy. It is not rash to assume that the bishops would have withheld effective support of a papal decision which favored the reëstablishment of *L'Avenir*.

Recall the indifferent success which for several years attended the efforts of Pope Leo XIII to induce the French bishops and clergy to accept the French Republic. More than 60 years had elapsed between the visit of the editors of *L'Avenir* to Rome and the publication of *Au Milieu des Solicitudes* by Leo XIII. Much water had flowed under both the political and the ecclesiastical bridges in that long interval. Gallicanism had given up the ghost; Bourbonism was dead everywhere; political democracy and democratic ideas had made immense gains all over Europe; yet the French bishops did not promptly and loyally accede to Pope Leo's demand, which was also the demand of common sense, that they surrender their allegiance to the decaying corpse of monarchy and wholeheartedly submit to the Republic.

Recall also a nearer instance. The papal condemnations of *L'Action Française* did not immediately win and have not yet entirely won the unanimous assent of either the hierarchy, the clergy or *les classes dirigeantes.*

Persons who think of Pope Gregory XVI as a timid and unsophisticated monk and a well meaning but helpless worshipper of a bygone age, sometimes assert that if a Leo XIII were in the Chair of Peter at the time of *l'affaire de l'Avenir* the outcome would have been completely different. I do not agree with this judgment. Leo XIII was a prudent churchman and statesman. He faced a relatively simple situation in 1892, when he wrote *Au Milieu des Solicitudes.* I do not believe that he would have found it feasible in 1832 to approve *L'Avenir.*

The only reasonable conclusion seems to be that, even if there had been involved no question of doctrine, Pope Gregory XVI would be fully justified in rejecting the petition of the "Pilgrims" as a matter of prudent administration.

The three choices which had confronted Gregory at the latter end of the year, 1831, had early in 1832 been reduced to one. The first had been excluded by the importunity of the "Pilgrims" and the second by the exigencies of prudent administration. The only course left was to condemn *L'Avenir,* either on grounds of doctrine or of discipline or of both. This the Holy Father did, August 15, 1832, in the encyclical *Mirari Vos.*

This document does not mention *L'Avenir* or any of its editors. It cites no propositions that could be specifically identified as peculiar to that journal. The doctrines which it denounces are not set forth in the formal and precise way that is characteristic of many papal condemnations of erroneous teaching. Moreover, the Encyclical denounces other errors of the day than those advocated in *L'Avenir*; for example, Gallicanism, indifferentism in religion, reprehensible doctrines on marriage and on clerical celibacy. It is difficult to imagine how the Pope could have been milder or more generous toward the editors of *L'Avenir* or more considerate of their feelings.

Recall that Cardinal Cappellari had been "dragged from the quiet seclusion of a cloister and ascended to the chair of Peter as Gregory XVI," on February 2, 1831. At home, in Italy, he was confronted by a serious revolt in the papal states. In more than one country abroad political and social conditions were still greatly disturbed in consequence of the revolution of 1830. The fifth paragraph of *Mirari Vos* presents an eloquent and fearsome description of the moral and civil anarchy with which the Holy Father had to deal in the first year of his pontificate. In all probability this Encyclical was not written solely, or even mainly, as a condemnation of *L'Avenir*. The situation that Gregory had to meet was graver and more extensive than that provoked by the writings of Lamennais, Lacordaire and their journalistic associates.

Nevertheless, some of the doctrines condemned in *Mirari Vos* were substantially identical with some of those advocated in *L'Avenir*. This was fully realized by the editors themselves. It was expressly affirmed by Cardinal Pacca, in a letter to Lamennais. "Among the doctrines condemned in the Encyclical," he said, "are some which have been discussed and developed in *L'Avenir*. . . . The doctrines on civil and political liberty . . . tend of their nature to spread the spirit of sedition and of revolt of subjects against sovereigns. . . . Equally reprehensible are the doctrines of freedom of worship and of the press."

Following is a summary of the prescribed doctrines which are pertinent to the teachings of *L'Avenir*:

Liberty of conscience is "irrational and erroneous, or rather an aberration." For this most pestilent error the way has been paved by "that complete and immoderate liberty of opinion which is bringing widespread ruin to both civil and religious society." Likewise strongly condemned are "unlimited fredom of assemblage," "the passion for innovations" and "the detestable freedom of writing and publishing."

In consequence of the diffusion of these doctrines, "the loyalty and submission due to civil rulers are undermined and the flame of treason is enkindled everywhere." All should bear in mind, continues the Encyclical, that "there is no power but from God . . ." and that he who resists the established regime "resists the ordinance of God and brings to himself damnation. Therefore, both divine and human laws cry out against those who, through most foul machinations of treason and sedition, repudiate their loyalty to princes and strive to overturn governments." Then follows a long paragraph, recounting the allegiance of the early Christians to their pagan and persecuting rulers, as set down in the writings of Augustine, Eucherius and Tertullian. These examples, says the Encyclical, "condemn that detestable insolence and wickedness of those who influence by a contemptible and unbridled desire for shameless liberty, use all their energies to undermine and destroy all the rights of governments and to impose upon the people servitude under the appearance of liberty."

In the next paragraph the Encyclical denounces the view that "the Church should be separated from the State and that the concord existing between the civil and ecclesiastical powers should be broken." Finally, the Encyclical condemns certain associations which make common cause with the adherents of false cults, champion all sorts of liberty, arouse disturbances in Church and State and revile every sacred authority.

In the foregoing summary of the doctrines condemned in *Mirari Vos,* we easily recognize the principal "modern liberties": freedom of conscience, of opinion, of assemblage, of writing and of publishing. The condemnation of these errors should not be a matter of surprise or disquiet to anyone who is acquainted with the tenets of traditional Catholic teaching or of sound ethics. The same condemnations may be found in the encyclicals of Pope Leo XIII on "The Christian Constitution of States" and on "Human

Liberty." There exists no unlimited right to accept what religion one pleases, or to think what one pleases, or to write or to publish what one pleases, or to join with one's fellows in assemblies for the propagation of every kind of doctrine. These rights and liberties can be rationally and licitly exercised only when the object and the subject-matter are true and righteous. The opinion that Church and State should always and everywhere be separated was contrary to Catholic teaching, not only in the days of Gregory XVI, but also in the time of Pius IX and Leo XIII. Despite the assumption of inadequately instructed American Catholics, this opinion has never been and is not now orthodox Catholic doctrine.

Indeed, all the exaggerated conceptions of liberty discussed in the foregoing paragraphs would deserve papal condemnation if there never had existed a journal such as *L'Avenir.*

The only part of *Mirari Vos* that could plausibly be criticized is that which deals with sedition and revolution. After all, Catholic moral theology does permit active revolt against established government in extreme and intolerable situations. The insurrection against the existing government in Spain has not called forth denunciation by any Catholic authority and it probably would not be condemned by Gregory XVI were he alive today.

With some plausibility it might be contended that Gregory's denunciation of revolution was too comprehensive, that it should have been qualified by the statement that active resistance to a tyrannical rule is sometimes justified. If this had been done the criticisms of *Mirari Vos* by Catholics struggling for freedom in more than one country would have been milder and less bitter, and the cause of lawful political liberty would have been less difficult to maintain.

On the other hand, Pope Gregory may well have believed that the conditions laid down in moral theology to justify a revolution were not verified in any country of Europe in the year 1832. Moreover, the Holy Father's condemnation was directed, more or less specifically, against a theory of the right of revolution which was not only contrary to Catholic teaching but detrimental to human and social welfare. The following sentences may help us to understand why Pope Gregory confined his discussion of political revolution to denunciation. They are taken from the abridgment of a doctoral thesis presented to the graduate faculty of New York University last June by Charles Siegfried Pearson:

> Opponents of Lamennais pointed out that the principle of revolution is essentially anti-Catholic and that every revolution in the ninteenth century would be detrimental to religion and favorable to impiety. Lamennais took the opposite point of view and contended that whatever the personal designs of those who bring about revolutions, these upheavals are fundamentally the result of the universal and invincible need for a new social order in conformity with the law of progress; and that, sooner or later, they will effect the complete liberation of the Church and of the people. . . .
>
> But if revolution is thus a providential and natural phenomenon, it may also be conceived of as one of the rights of man. This conception was inherent in Lamennais's theory of the sovereignty of the people. In a free society the people are sovereign and governors and deputies are merely the delegates and servants of the people. . . .
>
> If the total writings of Lamennais be considered, however, it is clear, with some notable exceptions, that he hoped for effective reform only by peaceful means and with due regard to history and to tradition. Still it cannot be denied he was an agitator and that he fanned the spirit of revolt by his constant attacks on governments and laws in general.[1]

It is clear, therefore, that Cardinal Pacca was using due moderation of language when he told Lamennais that the latter's teaching on civil and political liberty "tended of their own nature to spread the spirit of sedition and revolt. . . ." This was the specific situation with which the Pope was dealing.

In the light of the subsequent history of more than a century we can gladly subscribe to the judgment given by Antoine Degert in his article "Lamennais" in the *Catholic Encyclopedia*: "Despite his justly blamable excesses, we must trace to him that reconciliation between Catholicism on the one hand and popular liberty and the masses of the people on the other, upon which Leo XIII set the final seal of approbation."

JOHN A. RYAN.

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[1] *The Politico-Social Ideas of Lamennais*, 8-9.

MISCELLANY

I

THE NEW RASHDALL [*]

The original edition of this remarkable work appeared in 1895. It was the product of twelve years of "strenuous leisure" amid the clerical duties performed by the author as Dean of Carlisle. The first draft had been submitted in 1890 to a well known publishing firm, but had not been accepted by it because it was too large. Rashdall then devoted five years more to the task of revision and the three volumes were finally brought out by the Clarendon Press. The work was summarized in *The Times* (15 October, 1896) and critical notices appeared in the principal English and Continental reviews. It was highly appreciated by scholars in America and when its author in the autumn of 1912 visited the United States he was cordially welcomed in particular at the universities and colleges before which he lectured.[1]

On his return to England in December of the same year, Rashdall continued the gathering of material for a new edition. In his preface to the first, he had said quite frankly that "ten or twenty years hence it will perhaps be possible to base a history of the medieval universities upon an almost complete collection of printed materials." He realized the need of revising his work in view of the rapid increase of knowledge concerning the Middle Ages due to the critical research of scholars in that field. Death, however, closed his labors 9 February, 1924.

The same realization inspired the two scholars who have now published the revised edition. The result of their comprehensive studies of the recent literature is seen in the enlarged bibliography preceding each chapter and in the bracketed notes which contain statements in detail correcting or supplementing the original text along with references to sources old and new. In format and typography the new edition reproduces the original. But instead of the division of the second volume into two parts with continuous pagination, each of the three volumes is now paged separately: a decided improvement. The total number of pages has grown from 1442 to 1572; the increase being due to two *Introductions* written by the present editors and to the numerous marginal notes which they have added to those contained in the original. Of the thirty-three appendixes included in Rashdall's second volume, Part II, six have been omitted since they have been superseded by later monographs from various authors. There is added, however, as Appendix I to Vol. III, a textual reproduction of the controversy carried on in 1912 between Rashdall and Mr. A. F. Leach regarding the origin of the University of Oxford.

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[*] *The Universities of Europe in the Middle Ages.* By the late Hastings Rashdall, Dean of Carlisle. A new edition in three volumes edited by F. M. Powicke and A. B. Emden (Oxford: Clarendon Press, 1936. Pp. xliv, 593; ix, 342; xxvi, 558).

[1] P. E. Matheson, *The Life of Hastings Rashadll, D. D.* (Oxford University Press, London, 1928, 70, 142 sqq.).

The *Introductions*—one to Vol. I by both editors, and another to Vol. III by Mr. Emden—are models of critical treatment tempered with cordial appreciation of Rashdall's merits. As they state, his " text has in general been preserved but it has not been regarded as sacrosanct." While the defects in his work are freely pointed out, allowance is made for the difficulties under which he had labored. In particular, it is emphasized that during the forty years which have elapsed since the publication of his work, a revival of interest in the life and institutions of the Middle Ages has led to the production of many scholarly works which furnish new data for the historian and set the whole period in a truer perspective.

In availing themselves of this fresh material, the editors acknowledge their indebtedness for assistance given by eminent scholars in England and elsewhere. The list includes a considerable number of Catholic writers, among them the late Monsignor George Lacombe who summarized for the new edition " the results of his laborious investigation into the medieval translations of Aristotle "—to which may be added that for some years before his death on November 1, 1934, Monsignor Lacombe was a research professor on the staff of the Catholic University of America.

An even richer store of information and a keener critical treatment of the subject might have been at the historian's disposal, had the learned Dominican, Father Heinrich Denifle, lived to complete the work he had projected, *Die Universitäten des Mittelalters bis 1400*. Of the five volumes which he had planned, only the first was published, *Die Entstehung der Universitäten des Mittelalters bis 1400* (Berlin, 1885). Rashdall declared quite frankly how much he owed to Denifle and expressed his admiration " not merely for the immensity of his learning and for the thoroughness of his work but for the general soundness of his conclusions." These qualities characterize another publication in which Denifle was engaged as editor, the *Chartularium* of the University of Paris. Two volumes had appeared before Rashdall completed his work and several have been published recently. In addition to these sources, the bibliography now contains a large number of works which deal either with the history of universities in general or with special phases of the subject. No encyclopedia or text-book in the history of education is complete without an article or a chapter on universities. But Rashdall's account still holds its place and value, if not as a classic, at least as a standard, work, and the most complete that has so far appeared.

Naturally, " he attached much importance to his views on the origin and history of the University of Oxford, and just as he lingered with pleasure over this part of his work, so it has become the most familiar to English readers. At the same time, no section of his book requires more criticism and correction. The result is a lavish annotation which sometimes assumes the form of a running debate with the author." [2] The question as to the origin of the University of Oxford is discussed at length in volume three. Rashdall had maintained that it came about through a migration of scholars and masters from Paris, while Mr. Leach, with what Mr. Emden calls " an interesting though somewhat unduly combative rejoinder," [3] rejected the migration theory.

Apart from this and other issues which await further investigation, the editors declare that in consequence of the studies made in recent times by competent scholars, certain essential features of the medieval universities have been set in a more favorable light. " The result of their labors is that the intense intellectual life of the Middle Ages is no longer presented as a long and weary orgy of barren chatter interrupted by the orderly argument of a few men of genius who are as isolated in history as they are great, but as a process of incessant wisdom and folly, with distinguishable lines of development in it, a process which did not come to a sudden close on the appearance of Erasmus and Luther, nor linger fruitlessly in obsolete schools, but threw up ideas and ways of thought and speech which have profoundly influenced the science and philosophy of the modern world." [4]

Rashdall himself who " rightly emphasized the part played by great men in the history of the Medieval Schools," paid tribute to the achievements of the leading Scholastics, notably of Sts. Albert and Thomas. While he held that new methods are needed for the reconciliation of new truths and old, he affirmed that " in one respect the work of Aquinas is built on the solid foundation upon which all such efforts must repose—the grand conviction that religion is rational and that reason is divine, that all knowledge and all truth, from whatever source derived, must be capable of harmonious adjustment. Of this conviction—not often so intensely held as by the best minds of the thirteenth century—the *Summa Theologica* remains a magnificent monument, still on some points not wholly useless as a help to the rationalization of Christian belief." [5]

In this connection, it would not have been out of place to take note of a movement which was inaugurated before Rashdall began his work and which had made considerable progress when the first edition appeared. The encyclical *Aeterni Patris* (1879) of Leo XIII was not a dissertation on the origin and structure of medieval universities. It had little to say about their administration, courses of study, degrees and details of student life. But it selected a medieval teacher who embodied in his work and writings the best elements of scholasticism and set him before the modern world as a concrete example of the harmony between faith and reason which the Catholic Church has always maintained. The restoration of the study of St. Thomas Aquinas was epoch-making. It focused attention not only on him, his genius and his productive scholarship, but also on the environment amid which he lived and taught and upon the whole range of medieval knowledge which he had at his command as the material for his comprehensive synthesis.

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[2] Vol. I, *Introd.*, xxvi.

[3] Vol. III, 20, note.

[4] Vol. I, *Introd.*, xxxvii.

[5] Vol. I, 368.

The effect of the Encyclical, naturally, was felt at once in Catholic schools of philosophy and theology, and it stimulated the production of a literature by authors who went to the sources. These writers are frequently referred to in this new edition of Rashdall. Of late, however, the neo-Scholastic movement has broadened out to non-Catholic institutions in America as well as in Europe. In some of these scholastic philosophy is not only treated as a chapter in the evolution of thought but is taught as a system which provides the solution of various modern problems. Thus, in spite of changes in organization and control, the universities of to-day are coming closer, in their search for truth, to the principles which were the heart and soul of the medieval schools.

That the Popes should be mentioned repeatedly as founders or co-founders, with the civil rulers, of universities was inevitable. Not only in granting charters but also in settling innumerable questions of administration the Roman See exercised supreme jurisdiction. The source, however, and the nature of papal authority which had taught and ruled Christendom for twelve centuries before the universities came into existence, escaped, it would seem, the attention of Rashdall and was not considered by his editors. The *jus ubique docendi* implied in the doctorate was more than an academic right or an arrangement of exchange professorships. Its validity was based in that unity and catholicity of belief which had its center and source in the Holy Roman Church. As Scholasticism was the soul of the university, so it may be truly said, the spiritual force which drew multitudes of students to the *Studium generale* was *fides quaerens intellectum.* The "ages of faith" were also ages of an intellectual activity which, as Wilhelm Wundt quite frankly admitted, prepared the minds of men for the scientific achievements of modern times.

A useful feature of the new edition and by no means the least of its merits is the number of suggestions it offers for wider and more careful research in the field of university history. The editors point out, for instance, the need of more thoroughly critical control of the sources. They reject erroneous interpretations of various documents which earlier historians have cited in support of this or that theory. While they emphasize the far-reaching influence of the university, they do not regard it as "an exhaustive reflection of the wider world." The medieval scholar who had spent his life in the university schools "might be influential in the counsels of Kings or even be able to appreciate the beauties of good Latin prose, and yet be remote from all those spiritual things in which men of loftier minds would have had him take delight. S. Anselm, Abelard, S. Bernard, Hugh of St. Victor, S. Francis, Dante, Master Eckhart, and Nicholas of Cusa, some of them men of schools, others not, each in his time knew what the ordinary scholar never knew. And there is still much work to be done which may not touch the life of the schools, yet none the less will take us into the heart of the Middle Ages."[6]

To such work the editors have given an impulse which doubtless will have its effect.

Meantime, the new edition with its careful revision and because of its numerous corrections and criticisms is a tribute of scholarship to a great scholar which he would have been the first to appreciate.

EDWARD A. PACE.

The Catholic University of America.

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[6] Vol. I, xi.

II

THE SEVENTEENTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

PROVIDENCE, RHODE ISLAND, DECEMBER 29-31, 1936.

Under the honorary chairmanship of His Excellency, the Most Reverend Francis P. Keough, D. D., Bishop of Providence, the ASSOCIATION held its seventeenth annual sessions, concurrently with the American Historical Association and nine other historical groups, at the Providence-Biltmore Hotel, Tuesday, Wednesday and Thursday, December 29-31, 1936. The honorary vice-chairman of the committee on local arrangements was the vicar-general of the diocese, the Rt. Rev. Monsignor Peter E. Blessing, pastor of St. Michael's Church in the city, and the acting chairman was the former chancellor of the diocese, the Rt. Rev. Monsignor Peter A. Foley, pastor of St. Joseph's Church, Pawtucket, R. I. These with the Rt. Rev. Monsignor Joseph A. Laliberté of Pawtucket, R. I., the Very Rev. John J. Dillon, O. P., S. T. Lr., Ph. D., president of Providence College, the Very Rev. Dom J. Hugh Diman, O. S. B., prior of St. Gregory's, Portsmouth, R. I., and the Rev. James A. Craig, pastor of St. Sebastian's Church, Providence, R. I., comprised the executive council. The Rev. Adrian Theodore English, O. P., S. T. Lr., M. A., was secretary of the committee, which was composed of over one hundred leading Catholic citizens of the State. The committee on registration and information consisted of Miss Grace M. Barry, chairman, the Misses Irene M. Blessing, Marie V. Cahir, Margaret E. Casey, Mary F. Hanley, Dorothy F. Hayes, M. Regina McPhillips, Anna R. O'Connor, Margaret M. Salesses, Mildred N. Struck, and Miss Mary C. O'Neill, secretary. The lobby of the Providence-Biltmore was assigned by the managment as headquarters and the ASSOCIATION had a generous space for this committee's work.

The final meeting of the executive council of the ASSOCIATION met at 9.00 a. m., Tuesday, December 29, 1936, with the president, Daniel Sargent, M. A., instructor in history and literature in Harvard University, in the chair. Summary reports were read and acted upon in preparation for the annual business meeeting that afternoon. It was voted to hold the eighteenth annual meeting at the Hotel Bellevue Stratford in Philadelphia, concurrently with the American Historical Association, December 29-31, 1937. The first session on Tuesday opened at 10.00 a. m., with His Excellency, the Bishop of Providence, as chairman. It was appropriate that the first paper, read by Father Thomas F. Cullen, of Providence, should be devoted to a biographical sketch entitled: *The Most Reverend William*

Barber Tyler, D. D. (1806-1849), first Bishop of Hartford, Conn., which appears in this issue of the REVIEW. In the next paper, Rev. Jerome J. Jacobsen, S. J., Ph. D., of Loyola University, Chicago, Illinois, described a project begun last June: *The Foundation of an American Institute of Jesuit History.* Kenneth Scott Latourette, Ph. D., professor of history in Yale University gave from his rich experiences a paper on *The Christian Missionary Enterprise of the Nineteenth Century: Some peculiar Characteristics.*

The annual business meeting, which was well attended, was held Tuesday afternoon at three o'clock, with Mr. Sargent as chairman. The following reports were read and approved:

1. REPORT OF THE TREASURER—DECEMBER 1, 1936 (REV. DR. JOHN KEATING CARTWRIGHT):

ACCOUNT I.—GENERAL FUND.

INVESTMENTS—December 1, 1935				$5,500.00
CASH ON HAND—December 1, 1935			$1,622.74	
RECEIPTS:				
Annual Dues (including Life Members)			2,964.53	
Interest: From Investment Bonds & Exchange			223.63	
Contributions to defray Expenses of Boston Meeting (Joseph T. Lilly)			100.00	
Cash sales, *Catholic Historical Review*			10.95	
			$4,921.85	$5,500.00
DISBURSEMENTS:				
Office Expenses:				
Rent of Office and Telephone Service	$ 74.00			
Supplies & Service	265.87			
Office Secretary Salary	750.00			
Bookkeeper	120.00	$1,209.87		
Expenses of Annual Meeting (Boston)		428.06		
Catholic Historical Review		1,708.50		
Donation (*Writings on American History*)		50.00		
Rent of Safety Deposit Box		5.50		
Bond Exchange		11.17		
Dues to Other Societies		3.00	3,416.10	
CASH ON HAND—December 1, 1936			$1,505.75	
INVESTMENTS—December 1, 1936			$5,500.00	

ACCOUNT II—REVOLVING FUND—PUBLICATION OF DOCUMENTS.

CASH ON HAND—December 1, 1935	$711.23	
RECEIPTS:		
Sale of Volume *U. S. Ministers to Papal States*	36.39	
Advance Sale on Vol. III of *Papers* of Pittsburgh Meeting	127.00	
		$874.62
DISBURSEMENTS:		
P. J. Kenedy & Sons, Vol. III (*Papers*)	$184.00	
Times & News Publishing Co.	39.62	
P. J. Kenedy & Sons	3.68	
Research and copying documents at Department of State for future publication	379.85	607.15
CASH ON HAND—December 1, 1936		$267.47

SUMMARY.

INVESTMENTS:		
ACCOUNT I		$5,500.00
CASH ON HAND:		
ACCOUNT I	$1,505.75	
ACCOUNT II	267.47	
TOTAL CASH BALANCE—December 1, 1936		1,773.22
GRAND TOTAL		$7,273.22

2. REPORT OF THE COMMITTEE ON PUBLICATIONS (DR. LEO F. STOCK):

I believe that the membership will agree that at least one phase of the ASSOCIATION'S activities has far surpassed our early expectations, and that is the matter of our publications. I am certain that sixteen years ago, when we first met, few could have hoped for so much accomplishment in so short a period.

We have a quarterly REVIEW now beginning its twenty-third volume; we have published three volumes of *Papers* and one of *Documents*. With a comparatively small membership (smaller by far than the number of Catholics with intellectual interests should promise) and with no financial endowment, this record of achievement is all the more creditable and is an eloquent tribute to the generous impulses of members and friends who have made it possible.

During the past year the ASSOCIATION has issued volume III of its *Papers*: the *Catholic Philosophy of History*, being the papers read at the Pittsburgh meeting of 1933. The cumulative index to the first twenty volumes of the REVIEW, prepared without any cost to the ASSOCIATION, has reached the stage of galley proof. This *Index*, which will appear during the summer of 1937, will open to all interested in Catholic history the useful contents of our official quarterly journal. Finally, your committee rejoices that the copying of materials for volume II of our Documents: *United States Consuls to the Papal States, Instructions and Despatches*, is completed. There remains the photostating of the comparatively few Italian documents to be found among the materials in the Department of State, after which the work of collating all the documents must be done before the editor can make any progress in his annotating. But this should be well under way before our next annual meeting.

Your committee desires to express its appreciation of the coöperation of Monsignor Guilday, our efficient secretary, in all our work; its grateful acknowledgment to the officials of the Department of State for more favors than can here be detailed; its thanks to the Rev. Dr. Bolton, of Michigan, for further work on the *Index*; and to Mr. J. Harvey Cain, treasurer of the Review, for many favors. At the final meeting of the executive council, Dr. John J. Meng, of the Catholic University of America, was elected a member of the Committee on Publications.

3. Report of the Committee on Membership (Dr. John J. Meng):

The Committee on Membership has the honor of presenting the following annual report as of December 15, 1936:

Total Membership on December 15, 1935		677
Delinquent members (more than two years)	9	
Resignations during 1936	23	
Loss by death during 1936	10	
	—	42
TOTAL		635
New Members, 1936		105
Total membership (December 15, 1936)		740

The new Annual Members are: Rev. Ernest P. Ament, S. T. D., Dubuque, Iowa; Mrs. John V. Ballard, East Milton, Mass.; William J. Barry, Esq., Boston, Mass.; Miss Evelyn Benedict, Boston, Mass.; Mr. Hastings Blake, Cambridge, Mass.; Rt. Rev. Msgr. Peter Blessing, D. D., V. G., Providence, R. I.; Edwin C. Boehler, LL. B., Los Angeles, Calif.; Mrs. George M. Bolling, Columbus, Ohio; John G. Bowen, LL. M., Ph. D., Washington, D. C.; Miss Mary Brennan, Dorchester, Mass.; Prof. Joseph M. Carriere, Evanston, Ill.; Edward Hastings Chamberlain, Ph. D., Cambridge, Mass.; Rev. Cornelius B. Collins, LL. D., Providence, R. I.; Anna Frances Conley, Ed. M., Brighton, Mass.; Brainard F. Conley, M. D., Malden, Mass.; Rev. John T. Conlon, M. A., New York City; Miss Mary B. Corr, Boston, Mass.; Louis Philip Costa, Ph. D., Chestnut Hill, Mass.; Cornelius G. Cotter, Ed. M., West Roxbury, Mass.; Mr. John J. Craig, Little Rock, Ark.; Miss Mary L. Crosby, Brighton, Mass.;

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Rt. Rev. Msgr. W. J. Teurlings, D. D., Lafayette, La.; Henry Collins Titus, A. M., Nahant, Mass.; Rev. John J. Tully, Newport, R. I.; Joseph J. Tunney, LL. B., Philadelphia, Pa.; and Rev. Albert G. Wicke, Brazil, Indiana.

During the year 1936 the ASSOCIATION lost by death: the Most Rev. John J. McCort, D. D., Bishop of Altoona; Rt. Rev. Msgr. John Rothensteiner, D. D., St. Louis, Mo.; Parker Thomas Moon, Ph. D., professor of political science in Columbia University; the Rt. Rev. Msgr. Joseph F. Barbian, D. D., *officialis* of the Archdiocese of Milwaukee; Rev. Charles M. Daley, O. P., M. A., Oak Park, Ill.; William D. Guthrie, Esq., New York City; Rev. Thomas P. Phelan, Ph. D., professor of Church history at Maryknoll; Michael J. Mulvihill, Esq., Vicksburg, Miss.; Rev. W. S. Kress, M. M., Mountain View, Calif.; and Miss Florence F. Sheeran, Philadelphia, Pa.

4. REPORT OF THE COMMITTEE ON NOMINATIONS (REV. FRANCIS J. BETTEN, S. J.):

The Committee on Nominations presented the following officers and councillors for the year 1937, who were unanimously elected:

OFFICERS:

President—HERBERT C. F. BELL, Ph. D., professor of history, Wesleyan University, Middletown, Conn.

First Vice-President—ROSS J. S. HOFFMAN, Ph. D., professor of history, New York University.

Second Vice-President—RT. REV. MSGR. EDWARD F. HAWKS, Philadelphia, Pa.

Secretary—RT. REV. MSGR. PETER GUILDAY, J. U. D., Catholic University of America.

Assistant Secretary—REV. JOSEPH B. CODE, Docteur en Sciences Historiques (Louvain), Catholic University of America.

Archivist—MISS JOSEPHINE V. LYON, Catholic University of America.

Treasurer—REV. JOHN KEATING CARTWRIGHT, D. D., Washington, D. C.

EXECUTIVE COUNCIL:

RT. REV. VINCENT TAYLOR, O. S. B., D. D., Belmont Abbey, Belmont, N. C.
MARTIN J. CARMODY, K. S. G., Supreme Grand Knight, Knights of Columbus, Grand Rapids, Mich.
JOSEPH T. LILLY, K. S. G., Brooklyn, N. Y.
FRANCIS X. SADLIER, New York City.
ANDREW M. CORRY, Ph. D., Washington, D. C.

5. REPORT OF THE SECRETARY (MONSIGNOR GUILDAY):

The past year has been one of singular activity in the ASSOCIATION. As you have just heard, the work of preparing the sources for the second volume of our *Documents* series is practically finished, and we were enabled through the generosity of our members to issue the third volume of our *Papers*. What has given the officers considerable encouragement is the large number of new members who have joined the ASSOCIATION during the year. It is my pleasant duty to express the gratitude of the ASSOCIATION to all who have coöperated in preparing for these sessions in Providence.

In the first place, permit me to thank His Excellency, the Most Reverend Francis P. Keough, D. D., Bishop of Providence, under whose auspices, as honorary chairman of the committee on local arrangements, this seventeenth annual meeting is being held, for his guidance in preparing our sessions. Our profound thanks are offered likewise to Monsignor Blessing, vicar general of the diocese, honorary vice-chairman of the Meeting. In my conferences with the acting-chairman, Monsignor Foley, and with the energetic secretary of the Providence committee, Father English of Providence College, there was the added pleasure of recalling not only the years Monsignor Foley and I had together as fellow-students in the old American College at Louvain but also the academic year Father English spent at the Catholic University of America as a member of my history seminar. I shall need to refer to Father English's studies there later in this report. To all who generously sponsored this meeting by accepting a place on the general committee, and especially to the priests, some of whom are my fellow-graduates of the University of Louvain, the ASSOCIATION is deeply grateful. This week, as we all know, is a special social period of the year. The joy of Christmas is all around us, carrying us on to the festivities of the New Year. So, it is not without considerable appreciation on the part of the ASSOCIATION that we are witnessing a group of young ladies devoting the whole of these three days to the work of registration and information at our sessions. Miss Grace M. Barry, the chairman, and Miss Mary C. O'Neill, the secretary, with their companions, have greatly added to the debt of gratitude we shall ever owe to Providence. In the name of the ASSOCIATION I thank the officers and councillors of 1936, and particularly Father James Craig of Providence, for direction during the past year.

Our relations with the *Catholic Historical Review*, the official organ of the ASSOCIATION, have been all that could be desired. The papers read at the Boston meeting last year have appeared in its issues; the last—*The Puritan Theory of the Sacraments in Seventeenth-Century New England*, by Professor Perry Miller of Harvard University, appearing in the January, 1937, number. The Rev. Joseph B. Code, Docteur en Sciences Historiques of Louvain and instructor in history at the Catholic University of America, has been appointed a co-editor of the *Review*. Rev. Dr. Robert H. Lord of the Brighton Seminary has resigned his post as advisory editor and this advisory board will be reorganized before April, 1937, when we will begin vol. XXIII of the *Review*.

I should indeed be remiss in my duties as secretary, if I were not to make public acknowledgment of the splendid spirit of coöperation I found in Professor Robert H. George, executive secretary of the committee on local arrangements of the American Historical Association, and in Professor James B. Hedges, chairman of the programme committee of the same organization. Both these enthusiastic officials reflect great credit on Brown University where they are teachers. Also, permit me mention the coöperation our committees have received from the management of the Providence-Biltmore, and the generous space given to us during the past month and more in the local newspapers and especially in the *Providence Visitor*. Finally, I wish to record the thanks of the ASSOCIATION to those who have made the programme possible—the speakers who have come from long distances—from Arkansas, Illinois, Ohio, Washington, D. C., and elsewhere, to give us the results of their scholarly researches.

Your Secretary has taken advantage of each of the annual business meetings during the past seventeen years to lay before the membership of the ASSOCIATION either a retrospective survey of some particular field of historical research or an outline of some other field to which the members were asked to give their particular attention. Some of these problems discussed by your Secretary have been: the necessity of a General Bibliography of Catholic Church History; the foundation of an Institute of Historical Research at the Catholic University of America for all scholars, regardless of creed; a Union Catalogue of *incunabula* in American Catholic libraries; a Union Serial List of Catholic Periodicals in the same libraries; a coöperative History of the Catholic Church in the United States in sixteen volumes, corresponding to the sixteen ecclesiastical provinces of the country; a Manual of Catholic Historical Literature on the lines of the *Guide to Historical Literature*; a Bibliography of American Catholic History, and other projects.

This year, with your kind permission, your Secretary wishes to treat in brief outline another uncultivated field of historical research.

The recent death in this city of one whom we hoped to have on our programme during this Meeting—Dr. Charles Carroll, whose four volumes *Rhode Island, three Centuries of Democracy* (1932) are known to you all, affords me the opportunity of speaking on a subject which has hereto been somewhat neglected. I refer to the enviable share Catholic laymen and laywomen have had in diffusing a wider and deeper knowledge of the history of the Catholic Church in the United States.

One of the inspired leaders of the American Historical Association during the past quarter-century, now a member of the Board of Fellows of Brown University—one who, by the way, shared in the foundation of our ASSOCIATION, Dr. Waldo G. Leland, once wrote that "American Catholics have done more for their history than have any of the Protestant denominations." That this is true, all who have worked in the religious history of the nation, are well aware. Our bishops and archbishops and cardinals have contributed a laudable share to this Catholic American historical literature, as has recently been shown in my article in the *Ecclesiastical Review* for February, 1935, entitled "Historians in the Hierarchy." To confine ourselves to the deceased members of the hierarchy, over forty names might be cited of those prelates who have made lasting contributions to American Catholic historiography. Our priests, nuns and brothers have also made this field particularly their own, and in this respect attention might be called to the doctor's and master's dissertations of the graduate schools of our American Catholic universities.

However, we are excluding all that has been written by the hierarchy, the priests and the religious, in order to emphasize the excellent record the Catholic laity has made up to the present.

As a groundwork for such a study we need surveys from which to compile a complete list of all the laity who have made contributions to this important subject. Some partial surveys have been made: 1) the first is entitled "Catholic Literature in the United States: Its History and Present Conditions, and the best Means of Promoting it," by John Gilmary Shea, who bears the proud title—Father of American Catholic History, which appeared in the second volume of the old *Metropolitan* of Baltimore in 1854; 2) the second is to be found in John O'Kane Murray's *Popular History of the Catholic Church in the United States* (New York, 1876) in which the talented young writer contributed some fifty pages on "The Catholic Literature of the United States"; 3) a third survey, done upon the modern scientific method, is a master's dissertation presented in 1925 at the Catholic University of America by the secretary of the Providence committee on arrangements for this Meeting, Father Adrian T. English, O. P., entitled "The Historiography of American Catholic History (1785-1884)," and printed in the *Catholic Historical Review*, XI (January, 1926), 561-598; 4) in the April 15, 1928, issue of the *Fortnightly Review* of St. Louis, Dr. Leo F. Stock, a past-president of the ASSOCIATION, printed an excellent appraisal of the subject, entitled "Catholic Historical Activities in the United States"; 5) a further survey is contained in my article in the May, 1931, issue of the *Ecclesiastical Review*—"Recent Studies in American Catholic History (1892-1931)"; 6) other short surveys will be found in three articles in the *Catholic Historical Review*: a) William Stetson Merrill, "Catholic Authorship in the American Colonies before 1784," III (October, 1917), 309-325; b) Thomas F. Meehan, "Catholic Literary New York: 1800-1840," IV (January, 1919), 399-414; and c) Rev. Francis E. Tourscher, O. S. A., "Catholic Historical Scholarship in the United States," XIII (October, 1927), 470-479; 7) use should also be made of the accurate bibliographies by Professor Thomas F. O'Connor, M. A., of St. Louis University, in the *Historical Bulletin* of that institution; 8) lastly, mention should be made of one of the rarest and raciest books ever printed—Father Joseph Finotti's *Bibliographia Catholica Americana* (Boston, 1872), which contains a list of books by Catholics in the United States from 1784 to 1820.

These surveys are all selective, but with them as a basis a beginning for the subject may be made. Someone has recently written: "Etre complet en bibliographie, c'est chercher la quadrature du cercle." We are not trying to square the circle, but our contribution will at least be a step toward a fuller and more accurate account of what the Catholic laity has done to make our Catholic American history known.

It must be remembered also that much that our Catholic laity has written in this field lies buried in the publications issued by our Catholic historical societies. The compilation of a complete list would, therefore, include a search through the following historical publications:

1. 1884—OHIO VALLEY CATHOLIC HISTORICAL SOCIETY (of Pittsburgh). *Historical Researches in Western Pennsylvania, Principally Catholic*, 1884-1886, three issues.
2. 1884—AMERICAN CATHOLIC HISTORICAL SOCIETY (of Philadelphia). *Records*, quarterly since 1886. In 1912 there was combined with this periodical the *American Catholic Historical Researches*, published by Martin I. J. Griffin from 1886 to that year.
3. 1884—UNITED STATES CATHOLIC HISTORICAL SOCIETY (of New York).
   (a) *The United States Catholic Historical Magazine* (1888-1892).

   (b) *Historical Records and Studies* (1899-1936). 27 vols.
   (c) *Monograph Series* (1902-1936). Sixteen volumes to date.

4. 1901—Brooklyn Catholic Historical Society. *Records* (one volume published in 1901).
5. 1901—New England Catholic Historical Society. *Publications* (five numbers appeared between 1901-1904).
6. 1905—Catholic Historical Society of St. Paul. *Acta et Dicta* (1907-1936).
7. 1913—Maine Catholic Historical Society. *Maine Catholic Historical Magazine.*
8. 1917—Catholic Historical Society of St. Louis, The *St. Louis Catholic Historical Review* (1917-1923).
9. 1918—Illinois Catholic Historical Society (of Chicago). *Illinois Catholic Historical Review* now *Mid-America* (1919—).
10. 1928—Texas Catholic Historical Society (with headquarters at St. Edward University, Austin, Texas), founded by the Texas Knights of Columbus Historical Commission, organized in 1923 to prepare a centennial history of the Church in Texas (1836-1936). Two volumes have recently appeared: *Our Catholic Heritage in Texas (1519-1731)*. Occasional bulletins entitled *Preliminary Studies.*
11. 1928—Iowa Catholic Historical Society (of Dubuque): *Iowa Catholic Historical Society Records.*

To these publications should be added the *Journal of the American Irish Historical Society* (New York, 1898——).

Many of these publications of our Catholic historical societies are but the lengthened shadow of one devoted layman. What Thomas F. Meehan has been to the New York Society, Lawrence F. Flick has been to the Philadelphia group and Joseph J. Thompson to the Chicago Society. Joined with them through the years have been many laymen and laywomen whose names are now forgotten. There is needed, therefore, in order to rescue their work from oblivion, a union catalogue of all these publications similar to A. P. C. Griffin's *Bibliography of American Historical Societies* (*Report* of the American Historical Association, 1905, vol. II, Washington, D. C., 1907).

In this respect we should not overlook the Catholic newspapers which are primary source-material for our history. Therein lies a wide, deep, but still untouched, segment of our subject, since the large majority of these had laymen as editors. The same is true of some Catholic periodicals of Europe, particularly of Germany and Austria, which contain historical contributions from American Catholics, as George Timpe has shown in his article, "German Periodicals as Sources of American Church History," in the *Central Blatt and Social Justice* (May, 1936, 54-56).

To these publications should be added the *Catholic Historical Review,* founded at the Catholic University of America in 1915 for the express purpose of creating a wider interest in our American Catholic past, and in the first six volumes of which the research-student will find scholarly articles within the field by such prominent members of the Catholic laity as Lawrence F. Flick, Michael J. O'Brien, Herbert Wright, Galliard Hunt, William Stetson Merrill, Thomas F. Meehan, Henry Grattan Doyle, Leo F. Stock, Charles H. McCarthy, Margaret Brent Downing, James A. Rooney, John C. Fitzpatrick and Joseph Dunn.

American Catholic historiography can not be divided into four periods corresponding to the political growth of the United States, as Jameson has done in his *History of Historical Writing in America* (Boston, 1891). In fact, no historical contribution was made by any Catholic layman or laywoman of Maryland or Pennsylvania where the Faith was tolerated during the colonial period. There are, as is well known, a goodly number of works by lay colonial French and Spanish authors—Lescarbot, La Mothe Cadaillac, Denys, de la Harpe, Dumont, Martin, Herrera, Oviedo, Barcia, and others, but their publications contribute little to the history of the Catholic Church in the present United States.

From one standpoint, the sole dividing line in the national period is the work of John Gilmary Shea, who began his long and fruitful career as an historian in 1852 with the publication of his *Discovery and Exploration of the Mississippi Valley*. Other divisions, however, might be made. There is the rise of an organized effort to study our Catholic history from the sources which began in 1884 through the foundation of the Catholic historical societies of Philadelphia and New York. There is the year (1892) which chronicles the completion of Shea's great classic—*The History of the Catholic Church in the United States* (New York, 1886-1892, 4 vols.), and there is the creation of a School at the Catholic University of America in 1914 for the express purpose of training young scholars for the work. Hence, it may be practical to consider the contribution of the Catholic laity to American Catholic historiography under the following chronological divisions: I. 1789-1852; II. 1852-1884; III. 1884-1892; IV. 1892-1914; V. 1914-1936.

Limiting our survey to the outstanding publications of the laity during these five periods, we begin with the first half-century of our national history.

I. 1789-1852.

In the article already referred to—"Catholic Authorship in the American Colonies before 1784"—William Stetson Merrill gives us a list of forty-seven works by Catholics printed within the present limits of the United States. Of these only one was by an American—Charles Carroll, Sr., and that is not historical. Father Finotti's *Bibliographia*, containing a list of similiar works printed here from 1784 to 1820, has no lay historian in the three hundred odd pages of his work, with the sole exception of Mathew Carey of Philadelphia whose writings are mainly political; his sole contribution to Catholic American history being several pamphlets during the Hogan schism which do him little credit. Although he assisted in founding the first Catholic church in New York—St. Peter's in Barclay Street—and served as one of its first trustees, Hector St. John de Crèvecoeur can hardly be ranked as a Catholic; his *Letters from an American Farmer* (London, 1782) and his *Voyage dans la Haute Pensylvanie etc.* (3 vols., Paris, 1801) contain very little on Catholic American life. Probably the first contribution is *The Catholic Question in America* published by William Sampson (New York, 1813). Sampson was not a Catholic and his book is not historical but it has a definite place in our historiography on account of the legal case with which it deals. In contrast with this dearth of writers is the fact that from almost the beginning of the century, New York, Philadelphia, Boston and Baltimore had Catholic publishing houses.

One indirect contribution to American Catholic history came through the newspapers edited by Irish Catholics, as has been pointed out by Meehan in the article cited above.

The first serious contribution during this period was a *Biographical Sketch of the Most Rev. John Carroll, First Archbishop of Baltimore, with Select Portions of his Writings* by John C. Brent, published in Baltimore in 1842. This was followed by a series of well-documented articles entitled: "Memoirs of the Life and Times of the Most Rev. John Carroll," by Bernard U. Campbell in the *United States Catholic Magazine* from 1844 to 1846. There are few other works of importance during these years (1789-1852). Edmund Bailey O'Callaghan had begun his historical work with the *History of New Netherland* (New York, 1846-1848, 2 vols), and Robert Walsh, who has a distinct place in American history as the founder (1811) of the first quarterly review of literature in the United States (*The American Review of History and Politics*), published a translation of Doubourg's *Life of Cardinal de Cheverus* (Philadelphia, 1839). To this period belong also the two volumes of Charles E. Gayarré's *Histoire de la Louisiane* (New Orleans, 1846-1847).

This early period witnessed the beginning of our Catholic periodical literature and of the Catholic American press to which the laity contributed many historical papers. Dr. England's *United States Catholic Miscellany* was started in 1822, and between 1829 and 1833 our first Catholic newspapers were founded, and in 1830 our first Catholic monthly magazine—*The Metropolitan*, of Baltimore, appeared. All these are of importance to our subject since they printed not only articles of historical interest but carried also contemporary news items from the laity in various parts of the country. These periodicals are being used more and more by writers today, but no attempt has as yet been made to sift their source material, and so their place in American Catholic historiography can not be definitely stated. The *United States Catholic Magazine* (Balto., 1843-1849) will always be a primary source-book for the Catholic history of these years.

This first period, covering over sixty years, has little worth chronicling. The actual beginning of scholarly historical work belongs to John Gilmary Shea.

II. 1852-1884.

Shea opened this second period with his masterly *Discovery and Exploration of the Mississippi Valley* (New York, 1852). This was followed two years later by his *History of the Catholic Missions among the Indian Tribes: 1529-1854* (New York, 1854) which immediately won the acclaim of scholars. That same year he published an unsuccessful *School History of the United States* (New York, 1854). During the previous year Thomas D'Arcy McGee published his *Catholic History of North America* (New York, 1853), a series of five forensic discourses which became very popular among Catholic readers. In 1856, Shea made his first venture at a history of the Catholic Church in this country by issuing in one volume *The Catholic Church in the United*

States: a Sketch of its Ecclesiastical History. This badly arranged and truncated chronicle was a re-translation of notes given by Shea to De Courcy who used them in a series of articles in the Paris *Univers.* The book, however, makes a decisive step forward in our historiography. Shea wrote in 1879 in the preface of the revised edition, that in spite of its defects, it was "for many years the only work affording the reader any general view of the advancement of our holy Faith." From this year (1856) to 1884 when Shea was given the commission to begin the greatest work of his life—*The History of the Catholic Church in the United States* (New York, 4 vols, 1886-1892), hundreds of writings came from his pen—publications of sources, grammars and dictionaries of Indian tongues, general history, American history, biographies, devotional works, and especially American Catholic history in which he was the master.

Other volumes of importance appeared during this period (1852-1884). As a Centennial contribution, John O'Kane Murray published *A Popular History of the Catholic Church in the United States* (New York, 1876). The book is loosely arranged and badly composed, but it filled a need the De Courcy-Shea volume had not satisfied, and it quickly became popular. James McSherry's *History of Maryland* (Baltimore, 1852), Sarah M. Brownson's *Life of Demetrius A. Gallitzin* (New York, 1873), John G. Hassard's *Life of Archbishop Hughes* (New York, 1866), and Ben. J. Webb's *Centenary of Catholicity in Kentucky* (Louisville, 1884) belong to this period as among the historical works that will last. While devoted mainly to literature, the *Catholic World* founded by the Paulists in 1865 and the *American Catholic Quarterly Review* begun at Philadelphia in 1876 have many historical contributions from the pens of the laity. The revived *Metropolitan* (Balto., 1853-1858) devoted its pages mainly to religion and literary subjects, although its "Records and Events" should not be overlooked for these years, since it chronicles some of the lesser known historical work by the laity of the period.

III. (1884-1892).

This third period is marked by two important advances in American Catholic historiography—the establishment by laymen of national Catholic historical societies in Philadelphia and New York in 1884 and the publication of the four volumes of Shea's classic—*The History of the Catholic Church in the United States* (1886-1892).

The impetus given to historical research by the opening of the Vatican Archives under Pope Leo XIII and by his celebrated letter on historical studies to the three cardinals to whom he had entrusted the work was felt everywhere in the scholarly world. While there is no connection between this letter and the founding of the American Historical Association at Saratoga, N. Y., in 1884, there is a direct connection with the two Catholic societies of Philadelphia and New York. In their *Pastoral Letter to the Clergy and Laity,* the prelates of the III Plenary Council of Baltimore (Dec. 7, 1884) issued an eloquent appeal to parents to teach their children to take a special interest in American history:

> Teach your children to take a special interest in the history of our country. We consider the establishment of our country's independence, the shaping of its liberties and laws as a work of special Providence, its framers "building wiser than they knew," the Almighty's hand guiding them. And if ever the glorious fabric is subverted or impaired it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire therefore that the history of the United States should be carefully taught in all our Catholic schools, and have directed that it be specially dwelt upon in the education of the young ecclesiastical students in our preparatory seminaries; so also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past and thus sending forth from our Catholic homes into the arena of public life not partisans but patriots.

There were priests present at the foundation of both societies but the inspiration came mainly from devoted Catholic laymen. In Philadelphia, there were Dr. Lawrence F. Flick, Martin I. J. Griffin, George Wolff, John H. Campbell, Dr. William Campbell, Dr. Edward J. Nolan, Dr. Michael O'Hara, Francis X. Reuss, Charles Esling and others. In New York the inspiring genius was John Gilmary Shea. Two days after the close of the III Plenary Council (December 9, 1884), at his invitation and at that of another layman who had already made his mark in the field, Richard H. Clarke, a group of priests and laymen met to found the New York Society. Charles G. Herbermann and Frederick R. Coudert were co-founders with Shea.

The quarterlies of the New York and Philadelphia Societies—*The United States Catholic Historical Magazine* (1887-1892) of New York with Shea as editor, and the *Records* of the Philadelphia group—gave to laymen and laywomen of historical training a forum for their researches and also stimulated interest in various aspects of our Catholic American past. Shea's influence after the publication of the first volume of his *History* in 1886 was paramount. Among the more permanent studies published during this third period (1884-1892) are: Richard H. Clarke's *Lives of the Deceased Bishops of the Catholic Church in the United States* (New York, 1888, 3 vols.); Lawrence F. Flick's "French Refugee Trappists in the United States," in the *Records* (I, 86-116), and Martin I. J. Griffin's valuable contribution in his *Researches* which he began in 1888 and conducted until his death in 1912.

IV. 1892-1914.

The death of John Gilmary Shea in 1892 emphasized not only the great loss he was to American Catholic historiography but also the imperative need of a wider interest in the history of the Church which his four volumes, covering the years 1521 to 1866, had so brilliantly revealed. The number of outstanding studies by the laity in this short span of twenty-three years is remarkable. Among these should be mentioned: George Barton's *Angels of the Battlefield* (Phila., 1897); William H. Bennett's *Catholic Footsteps in old New York*

(New York, 1909); Bryan J. Clinch's *California and its Missions* (2 vols, San Francisco, 1904); John D. Crimmins' *Irish-American Historical Miscellany* (New York, 1905); Humphrey Desmond's *Know Nothing Party* (Wash. D. C., 1905) and *The A. P. A. Movement* (Wash., D. C., 1912); Eleanor C. Donnelly's *Memoir of Father Barbelin, S.J.* (Phila., 1886); Joseph Dunn and Patrick J. Lennox, *The Glories of Ireland* (Wash., D. C., 1914); Martin I. J. Griffin's three volumes *Catholics in the American Revolution* (Ridley Park, Penna., 1907); William P. H. Hewitt's *History of the Diocese of Syracuse* (Syracuse, 1909); Lathrop's *Story of Courage* (Cambridge, Mass., 1895); Anna Minogue's *Loretto Annals of the Century* (New York, 1912); Charles H. McCarthy's *Columbus and his Predecessors* (New York, 1912); John J. O'Shea's *The Two Kenricks* (Philadelphia, 1904); Francis X. Reuss' *Biographical Cyclopedia of the Catholic Hierarchy of the United States: 1784-1898* (Milwaukee, 1898); Agnes Sadlier's *Elizabeth Seton* (New York, 1905); and Ellen Walworth's *Life Sketches of Father Walworth* (Albany, 1907). To this period belong also the inception of the valuable *Historical Records and Studies* (since 1899) and the *Monograph Series* (since 1902) of the New York Society under the editorship of Thomas F. Meehan.

V. (1914-1936).

The founding of the American Church History Seminar and the *Catholic Historical Review* at the Catholic University of America in 1914-1915, though too close to our own day to be given a proper evaluation, may be taken as a further step in the advancement of scientific study and research in the field of American Catholic history, "The time has come," wrote Bishop Shahan who founded the *Review*, "in the development of Catholicity in the United States when it should be represented by a publication, national in scope and character, on a scale corresponding to the importance which Catholicity has assumed in the life of the nation." This did not mean that the Catholic University was inaugurating a newer and more scientific approach to American Catholic historiography than had been displayed by the publications already in the field; but it did mean the gradual creation of a central school for the training of scientific writers in American Church history. In a *Bulletin* printed in 1933, forty-three doctoral dissertations and almost one hundred master's dissertations are listed in the field for the years since 1915. About forty of these latter, through the cooperation of the Catholic historical societies of Philadelphia, New York and Chicago, have been printed in their quarterlies, and all will agree that nothing could do more to encourage these young scholars than to see the first-fruits of their labors in print. Twenty-six of these doctoral dissertations have been published in the series, *Studies in American Church History*, the last to appear being that entitled *Catholicism in New England to 1788* (Wash., D. C., pp. ix-479) by Father Arthur J. Riley. However, to a very large extent all this historical activity, while of a high scientific quality, does not enter within the framework of this survey, since it has been mainly the work of priests and nuns. But I mention it in the hope that through these graduates, young Catholic lay students may be aroused to take an interest in this field.

Not all our Catholic universities with graduate schools in history require, as does Washington, the printing of the dissertation prior to the conferring of the doctor's degree. Consequently, we may be apt to overlook the excellent work being done by laymen and laywomen at Georgetown, Fordham, St. Louis, Loyola (Chicago), Creighton (Omaha), Notre Dame, Portland (Oregon), Villanova, and elsewhere. Until we have created a bureau to bring all this work into a closer alignment, we will be at a loss to make a cautious estimate of the present status of American Catholic historical study.

Attention should here be called to the excellent work being done by Mr. F. P. Kenkel who began in 1916 a library of Americana Catholica at the headquarters of the Central Verein of St. Louis.

The advance made in this fifth period under review has not been wholly within the academic circles of our Catholic graduate schools. A detailed survey of the years 1892-1931 was given in the *Ecclesiastical Review* for May, 1931. It is significant that while in Father English's list of historical writers (from 1784 to 1884) only four laymen are mentioned—McGee, DeCourcy, Murray and Shea—the list given in the *Ecclesiastical Review* shows a decided advance in the number and variety of historical works by our laity. One influence in the revival of interest has been the stately volumes of the *Catholic Encyclopedia*, so potently historical in every phase of our Catholic American past. One link with John Gilmary Shea at the founding of the New York Society in 1884, Charles G. Herbermann, was one of the five editors of the *Encyclopedia*.

The list of those who have made noteworthy contributions to American Catholic historiography during this past period from 1915 to the present time is a long one, and therefore a choice must be made. Excluding the great number of articles in historical periodicals, the following writers and their works hold a notable place in the field: Carlos E. Castañeda, *Morfi's History of Texas* (1673-1779), Albuquerque, 1936, and *Our Catholic Heritage*, 2 vols., Austin, 1936; Burton Confrey, *Secularism in American Education: its History* (Wash., D. C., 1931); Elinor T. Dehey, *Religious Orders of Women in the United States* (Cleveland, 1930); Ella M. Flick, *Chaplain Duffy* (Philadelphia, 1936); Joseph Gurn, *The Life of Charles Carroll of Carrollton* (New York, 1932); Charles G. Herbermann, *The Sulpicians in the United States* (New York, 1916); Ellen Ryan Jolly, *Nuns of the Battlefield* (Providence, R. I., 1927); F. J. Kinsman, *Americanism and Catholicism* (New York, 1924); Elizabeth S. Kite, *L'Enfant and Washington* (Baltimore, 1929), and *The Catholic Part in the Making of America: 1575-1850* (Philadelphia, 1936); Thomas B. Lawler, *Builders of America* (Boston, 1920), *Standard History of America* (Boston, 1922), and *Columbus and Magellan* (Boston, 1926); Theodore Maynard, *De Soto and the Conquistadores* (New York, 1930); Thomas F. Meehan, *Thomas Mulry* (New York, 1917); Katherine F. Mullany, *Catholic Pittsfield* (Pittsfield, Mass., vol. I, 1897, vol. II, 1924); Charles H. McCarthy, *History of the United States* (New York, 1919); Anna B. McGill, *Sisters of Charity of Nazareth* (New York, 1917); Constantine E. McGuire, editor, *Catholic Builders of the Nation* (5 vols., Boston, 1923); Sylvester J. McNamara, *American Democracy and Catholic Doctrine* (New York, 1928);

Michael J. O'Brien, *Hidden Phase of American History* (New York, 1920); Richard J. Purcell, *The American Nation* (New York, 1929); Leo R. Ryan, *Old St. Peter's* (New York, 1935); Grace M. Sherwood, *The Oblates' Hundred and One Years* (New York, 1929); Agnes Repplier, *Junipero Serra* (New York, 1933), *Père Marquette* (New York, 1929); Daniel Sargent, *Catherine Tekakwitha* (New York, 1936); George N. Shuster, *The Catholic Spirit in America* (New York, 1927); Walter George, and Helen Grace, Smith, *Fidelis of the Cross: James Kent Stone* (New York, 1927); Leo F. Stock, *United States Ministers to the Papal States: Instructions and Despatches (1846-1868)*, Wash., D. C., 1933; James J. Walsh, *The Century of Columbus* (New York, 1914), *Our Cardinals* (New York, 1926), *American Jesuits* (New York, 1934), and *The Education of the Founding Fathers* (New York, 1935); and Michael Williams, *American Catholics in the War* (New York, 1919), and *The Shadow of the Pope* (New York, 1932).

Many other volumes might be added, but sufficient has been given on this fascinating topic to show the broad and deep share our laymen and laywomen have had in the progress of American Catholic historical writing. History as a handmaiden to theology can never lose its apologetical character in the eyes of the Catholic Church; and hence reliance must be placed upon our laity not only to support financially those agencies which are devoted to the history of the American Church but more especially to the chronicling of the present and the scientific exploration of the past. Much has been done; much remains to be done. A retrospective survey of this kind should have a stimulating effect upon the younger generation of Catholic scholars in this country.

That the American Catholic Historical Association has during the past seventeen years coöperated with our Catholic historical societies of Philadelphia, New York, Chicago, St. Louis, St. Paul and Dubuque in the advance of interest in Catholic American history is its highest privilege. We beg the blessing of Almighty God, the Father of Light and the Giver of Wisdom, to guide us during the coming year.

In order to give our members the opportunity of attending the sessions of other groups, the general session was held immediately after the annual business meeting on Tuesday afternoon under the chairmanship of Monsignor Foley. The presidential address—*The Perspective of the Historian of Today*, which appeared in the January issue of the REVIEW, was then read by Mr. Sargent. Dr. Herbert C. F. Bell, the newly-elected president of the ASSOCIATION, then took the chair and spoke to the assembly. Under the auspices of the American Historical Association a general session on Tuesday evening was devoted to the problem of Religious Factors in Modern European History. Rev. James A. Magner, S. T. D., of Chicago, Illinois, was one of the three speakers and read a paper on *The Catholic Church in Modern Europe*, which appears in this issue of the REVIEW.

At the morning session on Wednesday, December 30, His Excellency, the Most Reverend John B. Peterson, D. D., Bishop of Manchester, N. H., was chairman, and by way of introduction to the three papers read, spoke at length on the place the ASSOCIATION had gained in the esteem of all historical scholars during the past seventeen years. Father Gilbert J. Garraghan, S. J., of Loyola University, Chicago, Illinois, was unable to be present and his paper—*Father John Grassi: his Career in two Worlds (1775-1849)*—was read by his colleague, Dr. W. Eugene Shiels, S. J., of the same university. The second paper on *The Mission System in Colonial Venezuela* was by Professor Mary Watters, Ph. D., of Arkansas State College, Jonesboro, Ark. The last paper of the session, by Olger Sherbowitz-Wetzor, Ph. D., instructor in Slavic history and literature in the Catholic University of America, was entitled *The Holy See and the Oriental Churches of the Post-War Period.* The Right Rev. Monsignor Peter E. Blessing, D. D., Vicar General of the Diocese of Providence, presided over the final sessions on Thursday morning, December 31. The three papers read were: *The College Idea in the History of the Dominican Province of St. Joseph,* by the present Prior of the Dominican House of Studies in Washington, D. C., the Very Rev. J. Bernard Walker, O. P., Ph. D.; *The Irish Republic of the Seventeenth Century;* by Rev. Michael J. Hynes, Docteur en Sciences Historiques (Louvain), of Cleveland, Ohio; and *The Condemnation of "L'Avenir,"* by the Rt. Rev. Monsignor John A. Ryan, D. D., of the Catholic University of America, which appears in this issue of the REVIEW. At the close of this session Monsignor Blessing gave a survey of the Catholic history of Rhode Island during the past three hundred years and eloquently upheld Rhode Island's claim to a large share in the growth of religious toleration in America.

The Providence meeting of 1936 was well attended and proved to be a signal success in the interest it aroused in the principal aim of the ASSOCIATION, namely, to create and foster nationwide study and research in the field of general Catholic history. The papers read at the Providence sessions were of the same scholarly quality as in all previous meetings, and the value of these concurrent assemblies, where historical students and teachers from all parts of the United States congregate, was again evident to all who were present.

BOOK REVIEWS

Der Grosse Herder. Nachschlagewerk fuer Wissen und Leben. 4. voellig neubearb. Auflage von Herder's Konversations-lexikon. V Bd. Ganter-Hochrelief. VI Bd. Hochrein-Konsequenz. VII Bd. Konservativ-Maschinist. 1933. VIII Bd. Maschora-Osma. IX Bd. Osman-Reuchlin. 1934. X Bd. Rene-Sipa. XI Bd. Sippe-Unterfranken. XII Bd. Unterfuehring-Zz. 1935. Welt- und Wirtschaftsatlas. 1932. (Freiburg und St. Louis: Herder. 1932-1935. $9.50 a volume.)

Der Grosse Herder, the immense new German encyclopedia, begun by Herder of Freiburg in 1930 and recently completed in twelve magnificent volumes, is unquestionably the best and the most up-to-date general reference work now available for the Catholic public.

The work, which is "edited from the Catholic point of view, for the use of Catholics, and saturated with the Catholic philosophy of life," covers the whole field of human knowledge in a remarkably skillful and satisfactory manner. It contains exact and recent information about everything of human interest.

We have already expressed our very high appreciation of the merits of this "new type of Lexicon," when noticing the first four volumes in an earlier number of the REVIEW (January, 1933), and we there gave a detailed exposition of the method and scope of its compilers. We shall now confine ourselves to a notice of the contents of the remaining eight volumes.

Noteworthy articles in the fifth volume are: Prayer (Gebet), Birth, Birth Rate, Birth Control, in which the Catholic position on the question is clearly stated; Clerical Dress (Geistliche Tracht) with illustrations; Money (Geld), Common Good (Gemeinwohl), Germanic People (Germanen), Philosophy of History (Geschichtsphilosophie), a solid article; Sexual life (Geschlechtsleben), Faith (Glaube), Grace (Gnade), Conscience (Gewissen), God (Gott), admirable statements of Catholic belief and doctrine; Goethe, a notable article; Gold, Gothic (Gotik), superbly illustrated; Great Britain (Grossbritannien), to which twelve pages are given with maps and illustrations, one of the longest articles in the volume; Greece (Griechenland), Greek Art, Greek Literature, Greek Orthodox Church, an excellent historical survey lavishly illustrated; Trade (Handel), Medicine Chest (Hausapotheke), Patron Saints and the Symbols (Heiligenpatrone, Heiligenattribute), Home (Heimat). The more important articles in this as in all the other volumes are enriched by a brief but well-selected bibliography. The biographical notices, though at times sketchy, are impartial and remarkably well done.

The sixth volume is unusually rich in content and in illustration. The leading articles are: Marriage Customs, Engraving in Wood (Holzschnitt), Humanism, Japan, the Japanese, Japanese Culture, an admirable survey of country and people, their literature, art and history, with fine illustrations; Jesus Christ (Jesus Christus), a masterpiece in presentation—the best in the book; Industry, Inflation, Inquisition, a very notable article, remarkable for its impartial treatment; Islam, Italy, Italian Art and Italian Literature, to which twenty-seven pages are devoted, with maps and illustrations—an invaluable brief account; Youth and Youth Movement, of special interest at the present time; Capitalism, Catholic Action, Catholic Church, Catholic Restoration, a clear, accurate and solid series; Child (Kind), Present-day Church Building (Kirchenbau der Gegenwart), with clear illustrations; Church and State (Kirche und Staat), Papal States (Kirchenstaat), a brief but excellent statement; Colonies and Communism.

The seventh volume includes "boxed" or special articles on Bodily Structure and Character, Bodily Exercise, Athletics, Gymnastics, Automobile (Kraftwagen), with many illustrations; Cancer (Krebs), War (Krieg), Culture (Kultur), a capable article; Art (Kunst), Literature, Liturgy (Liturgie) and an excellent series of related articles, illustrated with marvelous color plates; Wages (Lohn), and many shorter articles such as Coptic Church and Madonna. Among the biographies will be found good brief sketches of Copernicus, Leibniz, Lenin, Leo XIII, Leonardo da Vinci, with color plates and black and white illustrations; Lessing, V. Liebig, Martin Luther—which treats briefly all phases of his character, and gives an impartial estimate; Macchiavelli, Manzoni, Karl Marx, and Masaryk.

The eighth volume contains an abundance of exquisite illustrative material—portraits, maps, charts, full-page polychrome prints, illustrations in black and white and in color—altogether some 1651 illustrations. Thirty-three boxed articles continue to give prominence to topics of particular interest. We note among them: Materialism, Man, Mankind, Races of Man, with instructive illustrations; Mass (heilige Messe), an invaluable article, detailed and exhaustive; Mexican Antiquities, Missions (Mission), a brief but adequate survey of the mission field of the world with excellent maps, charts and pictures; Middle Ages, a satisfactory survey; Music, Mother, Mysticism (Mystik), Reference Works (Nachschlagewerke), unfortunately, a most important American work, *Encyclopedia of the Social Sciences,* is not mentioned; Sewing Machines, Nation, National Socialism (Nationalsozialismus), an instructive critical estimate, judicious but fearless (the article was written before the events of July, 1934); National Hymns, Nature, Nineteenth Century, the Netherlands (Niederlande), Public Opinion (Oeffentliche Meinung), Religious Orders (Orden) with excellent illustrations. Noteworthy biographical articles are: Michelangelo, Moses, Mussolini, Napoleon I, Nietzsche.

The ninth volume is enriched with 1774 illustrations and contains thirty-seven "Rahmenartikel" or feature articles. Of outstanding importance and interest are the longer articles on Austria (Oesterreich), a fourteen-page study with many maps and illustrations; Palestine, the Pope (Papst) and related entries, with a list of the popes from St. Peter to Pius XI; Paris, with beautiful illustrations; Persia and Persian Art; Plants, Polar Explorations, Poland, its Art and Literature; Portugal, Prussia, Regensburg, the German Empire (Reich) and related articles; of the boxed articles the most notable are: Pantheism, Pessimism, Philosophy, Photography, Politics, Primitive Art, Priesthood, Propaganda, Protestantism, a scholarly study; Radio, Reformation a good brief survey; Religion, and Renaissance.

The tenth volume is richly illustrated and contains a wealth of accurate and recent information on a wide variety of subjects. The articles on Rome, Roman Art, the Roman Empire, Russia, Salzburg, Sweden and Switzerland, are comprehensive and scholarly treatises. Of the twenty-two boxed articles those on Rococo, Roentgen Rays, Wireless, Writing (Schrift), Development of the Alphabet, Scholasticism, School and related entries, Sacraments and Soul (Seele) are of exceptional merit and interest. Biographical articles of importance are those on Rousseau, Schiller, and Savonarola.

The eleventh volume maintains, in every way, the high standard set in the earlier volumes of this unrivalled Catholic reference book. It contains 1797 illustrations, twelve exquisite color plates, and ten plates in black and white. Much space is given to articles on Sociology. Of the thirty-five boxed articles, we note particularly: the Social Question, Socialism, Social Policy, Social Insurance, Social Reform, a series of solid studies; City Planning (Staedtebau) with helpful illustrations; Criminal Law, Punishment of Criminals; Sports, the State, a learned survey; Forms of Government, with descriptive list; Taxes, Germanic Tribes, Dances and Dancing, with interesting illustrations; Telegraphy, Theatre, Talking Moving Pictures, Tuberculosis, Clocks and Clock Making, Universities and University Reform. Articles giving clear and accurate statements of Catholic belief and doctrine include: Morals, Sin, Baptism, Death, Tradition, Immaculate Conception of the Blessed Virgin Mary, Infallibility of the Pope. The articles on the Soviet Union (Sowjet-Union), Soviet Russian Art, Soviet Russian Literature, and History of the Russian Church from 1917 to 1929, are of absorbing interest. An exhaustive and scholarly account is given of Spain (Spanien), its geography, its political and religious history, its art, literature, language and music, with marvelous illustrations. Other significant articles are: Strassburg, South America, Czecho-Slovakia, Turkey, Hungary, the Council of Trent, and Uniforms, with elaborate illustrations; and among the biographical sketches: Spinoza, Stalin, a pithy but vigorous characterization; von Stein, Stresemann, Stolberg, Tasso, Thomas Aquinas, one of the best sketches in the volume; and Titian.

The twelfth volume fittingly concludes this monumental work of Catholic German scholarship. Prominent among the forty-seven feature articles are: Primitive Christianity (Urchristentum), a fascinating brief study; Versailles Treaty, Insurance, League of Nations, National Customs, Economics, Christian Names, Divine Providence, Christmas, "Weltanschauung," a learned sketch; the World War, with maps and elaborate illustrations, a lengthy, detailed account, done with great care; International Commerce, Domestic Economy, Dwellings, Surgical Care, Newspapers, Zeppelin. Twenty-three columns are devoted to an article of general excellence on the United States. The articles on the Vatican and Vatican State, Venice, Annunciation of the Blessed Virgin, Migration of Nations, Forest (Wald), Vienna—an exceptionally thorough account—merit special attention. Velazquez, Verdi, Voltaire, Richard Wagner, Wallenstein, Walther von der Vogelweide, George Washington, Woodrow Wilson, Ludwig Windthorst, Graf Zeppelin, are outstanding biographical sketches. The volume closes with two valuable tables of contents: one, of some subjects, the reference to which might not readily be suggested by the alphabetical order of names; the other, a systematic list of boxed articles, tables, charts, color plates, plates in black and white, full page illustrations, etc.

The atlas volume, entitled *Welt und Wirtschaftsatlas,* is designed as a companion to *Der Grosse Herder.* It is an indispensable handbook of reference containing 106 geographical maps, 65 economic charts of continents and countries, a gazeteer of names of places, and a complete book of valuable statistical information relating to every country in the world.

The outstanding merits of the work as a whole are the wealth and excellence of its illustrative material, surpassing in this every other work of general reference; its timeliness and comprehensiveness; its marvelous accuracy, fairness and impartiality; its wholly admirable typographical makeup; its sound and practical instructions on all the problems of everyday life; and, its wholesome Catholic orientation.

Fortunate the man who is the owner of a set of *Der Grosse Herder*; he possesses a great treasure.

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Historical Bibliographies. A Systematic and Annotated Guide. By EDITH M. COULTER and MELANIE GERSTENFELD. (Berkeley, California: University of California Press. 1935. Pp. xii, 206. $2.50.)

This work is a revision and enlargement of Professor Coulter's *Guide to Historical Bibliographies* (Berkeley, 1927). Its purpose is to "bring together in convenient form the important retrospective and current bibliographies of history, and those general bibliographical manuals which are deemed essential as a basis in bibliographical investigation. . . . This guide is limited to subject lists and catalogues of printed material, and does not include indexes to archives, manuscripts, and government documents." The requirements of the American student have especially been considered and particular attention has been given to the history of the Americas.

The present *Guide* is a well-arranged and very useful tool for students and even specialists in history, but unfortunately its value is somewhat lessened by a number of inexcusable inaccuracies and omissions. It will be well, therefore, for the sake of those who may have occasion to use the work to indicate here the more important slips which I have noted. Vincent's *Historical Research* (1911) and Bernheim's *Lehrbuch* (the edition of 1914 listed is only a reprint of the edition of 1908) should be supplemented (p. 13, no. 51), from the bibliographical standpoint at least, by the more recent work of A. Feder, *Lehrbuch der geschichtlichen Methode*, 3rd ed., Regensburg, 1924, or that of W. Bauer, *Einführung in das Studium der Geschichte*, 2nd ed., Tübingen, 1928. The best annual bibliographical guide in Graeco-Roman archeology is not (p. 21, no. 84) the *Bibliotheca philologica classica*, which now devotes little space to archeology, but the *L'Année philologique* (no. 85). *The Year's Work in Classical Studies* is (p. 22, no. 89) concerned with contributions made by scholars in all countries and is not confined to those made by English and American scholars only. In the last line (p. 23, no. 91) something seems to be missing. For additions to and corrections of Paetow's *Guide*, see also my review in the *Catholic Historical Review*, January, 1932. In a guide of this kind the omission (pp. 28-30) of the following works is a serious one: *The Catholic Encyclopedia;* M. Buchberger, *Lexicon für Theologie und Kirche;* Vacant-Mangenot, *Dictionnaire de théologie catholique.* Here (p. 30, no. 123), as in Case's *Bibliographical Guide to the History of Christianity,* the English translation of Bardenhewer's old *Patrologie* is cited, but no mention is made of his far more important later work which replaces it, *Geschichte der Altkirchlichen Literatur,* 5 vols., 1913-1932. Rauschen's *Patrologie* does not (p. 31, no. 124) include the history of the early Church. It should be added (p. 31, no. 126) that Hurter's *Nomenclator* began appearing in a 4th revised edition in 1926. With the *Bibliotheca hagiographica latina* should also be listed (p. 32, no. 129) the *Bibliotheca hagiographica graeca* and *Bibliotheca hagiographica orientalis,* as these latter are important but less known tools to historical students. It should be made clear (p. 44, no. 185) that the first volume of Kenney's *Sources for the Early History of Ireland,* and the only volume so far published, is concerned almost entirely with ecclesiastical history. Furthermore, the authors have omitted here a bibliographical tool of fundamental importance to students of Irish history: R. I. Best, *Bibliography of Irish Philology and of Printed Irish Literature,* Dublin, 1913. To the works (p. 109, nos. 475 ff.) on China should be added K. S. Latourette, *The Chinese, Their History and Culture,* 2 vols., New York, 1934. Students will find Latourette's critical evaluation of the sources and of the modern literature at the ends of his chapters the most practical and most reliable bibliographical introduction to Chinese history. The treatment (pp. 142-143) of the bibliography of the religious history of the United States is quite inadequate. Thus, outside of Streit's *Bibliotheca Missionum,* no formal reference is given to any bibliography of the history of the Catholic Church in this country.

It is sincerely hoped that the defects noted in this new bibliographical guide will be removed in a revised edition.

MARTIN R. P. MCGUIRE.

The Catholic University of America.

Pietism as a Factor in the Rise of German Nationalism. By KOPPEL S. PINSON, Ph. D. [Number 398, *Studies in History, Economics and Public Law,* edited by the Faculty of Political Science of Columbia University]. (New York: Columbia University Press; London: P. S. King & Son, Ltd. 1934. Pp. 227. $3.75.)

The Columbia books on Nationalism and its modern genesis in this work carries examination of the sources of present-day cults of nationality into the field of religious *ethos.* Dr. Pinson's work here is thus an extension to Pietism of that line of inquiry into the effects of religious beliefs upon modern forms of secular development which was opened more particularly by Max Weber in 1923 in *Die protestantische Ethik und der Geist des Kapitalismus.* The author in his preface credits Carleton J. H. Hayes with having first called his attention to the close similarities between nationalism and religion.

Pietism and the modern tendency called Romanticism had much that was akin in their common exaltation of emotional sensibility and their reaction against intellectual normative prescription, whether of religious dogma or of aesthetic canon; in the desire for first-hand authenticity in personal experience as the test of religious or artistic values; and in a certain feeling for nature and for mankind, conceiving of nature and human nature not in the classical sense nor in the philosophical sense of creation under the control of law and as related to man's rational concepts, but in the sense of a mysterious and unaccountable power of instinct within man whereby he might feel an almost mystical affinity with the vast and varied world around him. But though there were men like Novalis, Lavater, and perhaps Herder, who might be called both Pietists and Romantics, yet the two trends were ordinarily separated by a world of difference in association, mode of life, and interests; by the necessary cleavage between groups withdrawn from worldly culture and from the license of aesthetic temperament, and men seeking to capture and enthrall their public with the storm and stress of passionate self-expression, or with the spell of imaginative day-dreaming or heroic ballad-rhythm. Once again Pietists and Romantics were alike in this, that though both rebelled against norm and rule and exactness, and represented trends away from social discipline and authority, much of the contemptuous anger with which critics regarded both was due to the childlike way in which many of them revealed affection and admiration, and even homesickness for Catholic life. They were slow in learning the technique of modern inadvertence. This was just as true of Count Zinzendorf as it was of the Stolbergs and Friedrich Schlegel. The stress of the one was on *Herzreligion*; the stress of the others was on *Herzesthetik*.

Ritschl's *Geschichte des Pietismus* (1880-1886) was the first historical account from an overtly detached standpoint, of the movement, which it appraised rather scornfully as feebly reactionary. Among the writers on the movement, and in Protestant reference literature, there are wide divergences in identification and exclusion. Pietism is far less capable of definition as a phenomenon than is the corresponding evangelical revival in English-speaking countries, because of the elusive subjectivism of the former, and because of its tolerance of doctrinal varieties. Dr. Pinson, in the work before us, finds Ritschl's survey too confined to the narrower aspects of Pietism (pp. 12, 13, n. 2) to throw light upon its social and cultural influence. Looking back at the whole movement with twentieth-century Germany in mind, he can trace from Gottfried Arnold the *advocatus hereticorum* in 1688 and Philipp Jakob Spener, the father of Halle University in 1697, to Schleiermacher in 1813, the formation of a certain type of religious feeling and motivation which needed only to transfer its object from Christ to humanity as a whole, and from humanity to concrete German nationality, in order to supply a powerful motive for the cause of German Kultur in 1914, and for the Hitler cult of Teutonism since 1931. Dr. Pinson's contention, of course, is not that Pietists as a group transferred their allegiance, but that the convergence of *Aufklärung* ideas with Pietist modes of religious intuitionism produced "enlightened" Pietists like Herder and Schleiermacher, who, finding their devotion to the central Figure insensibly widening out into an imaginative concept of a many-sided humanity, found themselves at length drawn away from former devotional associations to the absorbing issues of an imperilled fatherland and a Europe rapidly secularized in a revolution for human rights. In the chapter on "The One and the Many" is indicated how easily a movement which began in a friendship in which one of the parties had undertaken to defend all heretics, could at length evolve, with the help of the "enlightenment" cosmopolitanism, a devotion to mankind in all its varieties of belief, sect and race, conceived as an organic whole. Love for one's own country, said Schleiermacher, necessitated love for all countries. Fatherlands, said Herder, "lie peacefully side by side, and aid each other as families," though "political machines" might destroy each other. In this chapter an interesting light is thrown upon the contribution of Pietism to the modern ethic of toleration—a concept foreign to *Aufklärung* bias against organized religion (v. 87).

Dr. Pinson is careful to disclaim any identification of Pietism with German nationalism (p. 180). In this book he traces the development only to that "Christian patriotism" which did so much to energize the War of Liberation. We are encouraged to expect a larger work from the same hand in which further developments will be traced. Meanwhile, the reviewer would suggest that in this work, as in other studies of nationalism, it might be better if there were some way of showing more clearly at what point patriotism as exemplified in Herder and Schleiermacher begins to deteriorate into the intolerant nation-worship of later developments. There is, indeed, an acute observation on this head on pp. 154, 155, n. 3, where a naïve passage in Karl Vossler (tr. 1932) is commented upon. Today, apart from the Church, the national state is the only form of social authority which exacts and obtains universal allegiance within its precincts. Certainly, the various social forces and ideologies which in the past have contributed to create popular support for national loyalty should not be treated as if they were so many factors in the building up of an idolatrous cult. Yet often in reading an account of this or that form of nationalism, instances of the most innocent patriotic expressions or indications of zeal are bracketed with racial or provincial arrogances or brutalities, leaving the reader confused about the whole question between *Vaterlandsliebe* and *Nationalismus*. In all group-loyalties there is an inevitable alloy of unimaginative ignorance and absurdity, and often of harmful or at least troublesome egoism—even in the holiest of these allegiances. But these defects may be very far from amounting to the monstrous leviathan-cult which, as we know now, nationalism can easily become.

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Napoléon. Par GEORGES LEFEBVRE. [*Peuples et Civilisations. Histoire Générale.* Ed. par Louis Halphen et Philippe Sagnac. Vol. XIV]. (Paris: Félix Alcan. 1935. Pp. 606.)

Historical studies have been marked in the last fifty years by an ever increasing range of research and a more and more exacting critical spirit. But this very broadening of positive knowledge, remarks M. Louis Halphen, co-editor of *Peuples et Civilisations,* "has rendered more necessary than ever the writing of Outlines in which the results of historical investigations may not only be recorded . . . but blended together, interpreted each in the light of the others, and coordinated to the whole of established facts." However, it is beyond the power of an individual historian, be it H. G. Wells or Van Loon, to write a really scientific Outline of History; only a team of workers banded together as the writers of the Cambridge Histories can hope to achieve a measure of success. In France, the series *Peuples et Civilisations* takes its place after Lavisse and Rambaud's *Histoire Générale,* Berr's ambitious *Evolution de l'Humanité* in one hundred volumes, and Glotz' *Histoire Générale* to be complete in fifty volumes. *Peuples et Civilisations* will have twenty volumes, of which *Napoléon* is the fourteenth.

The character of the whole series seems to be a-religious. Christianity and its transforming influence are presented only as incidents in the evolution of civilisation from the time of the Roman Conquest to the end of the Middle Ages (Vol. III-VII). So the reader interested in Church History will find in the present volume but brief references to Napoleon's religious policy. Both in its negotiation and in its application, the Concordat is presented (pp. 120-125) purely as a political measure, its fundamental reason being the necessity of destroying the influence of the fifty bishops who, from their exile in England continued to rule the French clergy, and the recognition that this could be done only by the authority of the pope. Nevertheless the benefits of the Concordat to religion have to be confessed, since it is said that "it became the starting point of an evolution which was to prepare the Catholic clergy for the triumphs of the Restoration" (p. 139). The affair of the annulment of the emperor's marriage receives a bare mention (p. 303); the conflict with the Holy See which led to the imprisonment of Pius VII is viewed only as a political reprisal to the Pope's threat of excommunication against the emperor; finally only rare and brief references are to be found regarding the state of Catholicism in the various European countries, Germany, Poland, Spain, Italy, where it was deeply affected by Napoleon's conquests and attempts at reorganizing those countries socially, economically and politically.

Nevertheless, *Napoléon* is an impressive book and its illuminating survey of the crowded years of the Napoleonic regime should be extremely useful to the student of ecclesiastical as well as secular history. It possesses an excellent index, and it offers at the beginning of each chapter, and of some more important paragraphs, a discriminating bibliography, which comprises not only French, but English and German authoritative works. The reader is given not a mere recital of events, but an analysis of the various factors that shaped their course, political, social, economic, financial, ethnical, philosophical and literary. He will find a graphic picture of the mighty struggle first between the new order ushered in by the French Revolution and the forces of tradition, and then between English capitalism and Napoleon endeavoring to liberate the Continent from the yoke of English finance. He will form an idea of the great design which seems to have inspired Napoleon after 1807, when he tried to establish the Continental System, and which was none other than the re-creation of the political unity, and the renovation of the culture of the Western World. Above all he will find a portrait of the great soldier and statesman which conceals none of his faults and weaknesses, but which renders intelligible the seduction which Napoleon exercised during his life, and continues to exercise, long after his death, over his friends and enemies.

J. A. BAISNÉE.

Basselin Foundation.

Pushkin. By ERNEST J. SIMMONS. (Cambridge, Massachusetts: Harvard University Press. 1937. Pp. 485 and 13 plates. $4.00.)

The centenary of the death of Alexander Sergeevich Pushkin (1799-1837), the greatest of the Russian poets and one of the most outstanding literary figures of the nineteenth century Europe, was recently celebrated, reviving in the general public a considerable interest in Russian literature and history. Under these circumstances the latest publication of Dr. Simmons is particularly timely and welcome. Dr. Simmons is by no means a novice in the field of Russian literary history. His translations of separate poems of Pushkin and his investigations of the English influences in Russian literature have gained for him, within recent years, a considerable reputation. The present volume is a very successful attempt at a serious historico-biographical study of Pushkin and of his epoch, presented in an easily written and entertaining literary form, and accessible and interesting not only for the specialists, but for the average reader as well.

The first decades of the nineteenth century were of quite an exceptional significance in the history of Russian society. They marked an epoch of a deep internal crisis and of a most thorough transvaluation of all fundamental values. This " Sturm und Drang Periode " of Russian social history was furthermore complicated by the most painful efforts to find some satisfactory adjustment of the idealism of the progressive part of Russian society to the cold realities of contemporary life.

The great task of Peter I, who had begun the building—on the rather shaky foundation of the ancient Muscovite Czardom—of the colossal structure of the Russian Empire, stretching "from the cold cliffs of Finland to fiery Colchis, and from the Amur to the Dnieper," had been brilliantly accomplished in the reign of Catherine II; and, towards the end of the eighteenth century, Russia had firmly established her position as the dominant power in Eastern Europe, while her prestige and influence among the European nations, harassed and exhausted by wars and revolutionary movements, were growing steadily. Those great political and military successes, however, were not followed by an equally rapid social and cultural development. Western culture and the liberal ideas of the eighteenth-century philosophers did not, on the whole, penetrate beyond the small and exclusive circles of higher society, thus leaving untouched the very simple and even coarse life of the smaller, and especially provincial, nobility and of the rest of the population. The great majority of the Russian nobility of the late eighteenth century and early nineteenth century continued to live in the patriarchal and rustic fashion of their fathers and forefathers, cultivating their ancestral domains, and entirely out of contact with the outside world and contemporary European culture. The memoirs of Bolotov and Aksakov, the comedies of Fonvisin, Kapnist, and the Empress Catherine the Great herself give us a vivid picture of this life. And, underneath the nobility and the urban middle class, there were the large peasant masses, existing in appalling poverty and ignorance, and enduring with a grumbling passivity all the hardships and drudgery of serfdom. Thus, Westernized in its political organization and in the highest stratum of its society, the Russian Empire of this period remained in its social and cultural aspects far behind the standards of the Western world.

This spiritual isolation began soon to fade away in the stormy years of the Napoleonic wars. The prominent rôle played by Russia in those wars brought the greater part of the younger generation of the Russian nobility and middle classes serving in the army in direct contact with the West, and their prolonged stay abroad afforded them an opportunity of comparing the European social and cultural conditions with those existing in their own country, thus opening their eyes to the deficiencies of the latter. A rapid growth of liberal ideas was the inevitable consequence of this contact with the outside world, especially as the ground for such a growth was not wholly unprepared. Indeed, already in the eighteenth century, under Catherine II we find such liberal writers and philosophers as Radishchev and Novikov exercising a considerable influence on contemporary society; but, whereas their liberalism had been rather the property of a narrow circle of intellectuals, the nineteenth-century liberalism soon acquired the character of a popular movement with a more or less formulated program of far-reaching reforms, including a constitutional government. This movement assumed an increasingly radical character, as it involved new and wider social groups, not restrained by the traditions and background of the nobility, composed mostly of professional men, civil servants of lower ranks, university students—an heterogeneous mass of intellectual proletariat, arising as a consequence of the political and economic development of the empire and destined to become the backbone of the intelligentsia. Various secret organizations arose headed by the so-called "Union of Salvation," established at St. Petersburg in 1816 under the leadership of Prince S. Trubetskoi, Prince J. Dolgorukov, the brothers Muraviev, P. Pestel, and J. Yakushkin. The government became greatly preoccupied with this spreading of radical activities. The Emperor Alexander I, though informed of the growing danger, was hesitant to take any measures leading to the suppression of the movement. His position was rather embarrassing. He was weak, changeable, sentimental; and he could not help sympathizing to a certain extent with the youth now professing the views which had filled him with such enthusiasm twenty years before. He himself expressed this in 1821 to General Vasilchikov, when the latter warned him of a growing subversive activity in military circles: "My dear Vasilchikov, you are in my service since the very first days of my reign. You know that I, too, shared these views and encouraged these dreams and errors. It does not behoove me to be severe towards them" (Schilder, A. *Imperator Alexander I,* v. I, p. 36). Unable to shake off the reminiscences of its liberal past, the regime of Alexander I proceeded with extreme caution and abstained as much as possible, from any drastic measures. But underneath the surface the struggle went on, relentless and every increasing.

The inevitable crisis broke out immediately upon Alexander I's death in the form of the so-called "Decembrist Rebellion" on 14 December 1825. This outburst was easily suppressed. The large masses of the population remained passive and did not follow the revolutionary lead of the Decembrists whose liberal and humanitarian enthusiasm proved only too foreign to them. And, after the suppression of this rebellion, the new emperor, the energetic, strong-willed, and reactionary Nicholas I, did not miss the opportunity of bringing a crushing defeat upon the entire liberal movement. His hand fell heavily on all the social groups associated with it, and on the younger generation of the nobility in the first place. The persecutions following the Decembrist affair which inaugurated the stern police regime of Nicholas I, spread in Russian society a profound gloom and sorrow, which we find vividly reflected in the contemporary memoirs, correspondence, and other documents and records. A great many prominent families of the empire had been involved, directly or indirectly, in the affair and were now deploring the fate of some relatives or friends. Capital punishment or exile to the Siberian mines imposed on the Decembrists seemed much too drastic, especially since among the convicts were the greatest and most respected names of the Russian nobility—Odoevski, Trubetskoi, Volkonski, Shahovskoi, Baryatinski, Shchepin-Rostovski, and many others. Society moreover was frightened and indignant, and as the impression of the first shock waned with time, their indignation grew; it was indeed novel to see so many princes of the blood of Rurik and Giedymin and members of the families adorning the Velvet Book of Nobility on the gibbet or in the grey blouse of a convict. Such things had happened in the early eighteenth century, but in the nineteenth, after the reign of the great Catherine—the " Empress of the nobility," they seemed hardly sufferable. Yet the absolutist regime of Nicholas I showed no inclination to mitigate its uncompromising attitude by any friendly gesture, and pressed harder the screws of its machinery of police beaurocracy and stern militarism.

Thus, from the time of Nicholas I, Russian society began definitely to split into two mutually opposed parts. On the one side there stood the so-called aristocracy—the Court and military officialdom and the higher bureaucracy of little or no traditional association with the national history and mostly of foreign extraction (*e. g.* the Benkendorff, Kleinmichel, Paskevich, Kankrin, Nesselrode, Adlerberg, Chernyshev, Perovski families)—with which the imperial government began, slowly but systematically, to supplant as the leading class in the empire the ancient landed nobility, standing on the opposite side, retaining a considerable tradition of a semi-feudal independence and self-esteem, and, for the most part, not directly associated with the government. The nobility deeply resented this lack of consideration for their historical prestige and, in a *frondeur* mood, assumed an attitude of critical disapproval of, and a certain passive resistance as well as a liberal opposition to, the imperial government. Consequently we can notice, beginning with the second quarter of the nineteenth century, a rapid rapprochement between this *frondeur* nobility and the rising intelligentsia, a rapprochement whose radical character was considerably facilitated by the economic changes in the empire, resulting in a gradual impoverishment and dispossession of the landed nobility and forcing it to join, in an ever increasing number, the professional work and the civil service.

These critical decades of transition and adjustment, when a new Russia with a modern social structure and a new mentality was emerging out of the atmosphere of struggle and enthusiasm, closing the eighteenth and opening the political and economic evolution of the nineteenth century, became forever associated, in the history of Russian society and culture, with the name of Alexander Sergeevich Pushkin.

The significance of Pushkin goes far beyond his rôle of writer and poet; he was not only a literary genius, but an extraordinarily typical and representative figure of his epoch as well. Belonging by birth to the ancient, though impoverished, nobility, and expressing with all the intensity of his passionate nature its ideology, he was not, in this respect, above his time, but wholly in it and of it. He shared fully all the characteristics, high and low, of his environment and expressed them with an unsurpassed mastery and depth of perception. Not only the poetical and literary activity of Pushkin, but also his very personality and life made him the symbol of the Russia and her culture of the eighteen-twenties and thirties, and his name immortal. Therefore, as Dr. Simmons points out with justice, a biography of Pushkin cannot be limited to the study of his life as an individual and artist, but rather, in order to avoid a distorted and one-sided picture, he must be studied also as an historical figure on the general background of his epoch.

This well-organized presentation of the historical background of Pushkin is one of the outstanding features of Dr. Simmons' book, which makes it particularly valuable to all students of Russian history. Besides the very interesting general picture of Russian society under the Emperors Alexander I and Nicholas I, one must also note the significant stress laid by the author on the personal element in the relations between Pushkin and Nicholas I in the tragedy of Pushkin's married life, which resulted finally in his duel with d'Anthès. This is a rather novel and little investigated problem which merits great attention. One may, however, make a few observations concerning various minor inaccuracies of an historico-genealogical character. Speaking of heredity and of his family and class as factors in the formation of the individuality of Pushkin, one feels inclined to regret that the author did not make a greater use of the ample genealogical and historical literature on the subject, and relied so much on "Genealogiia Pushkinykh i Gannibalov," in *Polnoe Sobranie Sochinenii* (Moskow, 1934), based primarily on family legends and traditions not always supported by actual historical evidence. In the case of the supposed Abyssinian princely ancestry of Abram Hannibal, one is on a definitely shaky ground; this theory, picturesque and tempting as it may be, finds little support in the available documentary material. There is also an apparently typographical error in the spelling of the name of Abram Hannibal's second wife: it was Christina Scheberg (she was daughter of Matthias Scheberg, or even von Scheberg, of Pernau, Livonia), not "Sheberkha" (p. 14). One may, in this connection, question generally the advisability of transcribing the foreign names in Russia invariably from their Russian pronunciation and not in their usual form (cf. Pauluchchi for Paulucci etc.). It would be difficult to agree with the statement that "the Pushkins had a right to the hereditary title of 'boyar'" (p. 9). The term "boyar" ("boyarin") never acquired the character of an hereditary title, in the Muscovite Czardom, but remained, until its abolition by Peter the Great, a *service rank.*

As Kliuchevski points out, to the very end "the term 'boyar' meant a rank not a class" (A. Kliuchevski, *Boyarskaya Duma Drevnei Rusi* (Moskow, 1907), 223). The colloquial expression "a boyar family," often found in Russian records, signifies merely an outstanding bureaucratic family whose members more or less frequently reached this highest rank, but not a family hereditarily invested with it. Incidentally, the Pushkin family, in spite of their great ancientness and nobility, had only one of their members, Gregory Pushkin, who reached the rank of "boyar," *ca* 1650 (Count A. Bobrinski, *Dvoryanskie Rody,* S. P. B., I (1890), 227-228). The "boyar" rank of two other Pushkins, Matthew and Jacob (late seventeenth century), is not quite certain. One may point out also that it is difficult to speak of a "Polish Prince Yablonovski, a decendant of the Jagellons" (p. 171); the Princes Jablonowski never claimed or were attributed a Jagellonian, or, generally, a Giedyminid origin, but are a prominent family of North Western Poland, of which Stanislaw Jablonowski, Palatine of Rawa, was created Prince of the Holy Roman Empire by Charles VII, April 16, 1743, April 30, 1744, and July 4, 1744 [*Herbarz Rodzin Szlacheckich Krol. Polskiego,* Warszawa, I (1853), 3; *Almanach de Gotha* (1937), 480].

We should like to say, in conclusion, that the book is undoubtedly a most valuable contribution, for which anyone interested in Russian history and literature may well be grateful. We trust it will have the success it so fully deserves. The volume contains a critical bibliography (pp. 459-470), which in itself is a contribution to the Pushkin studies, a serviceable index (pp. 473-485), and a very tasteful choice of illustrations. It is well printed and elegantly bound.

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The Cambridge History of the British Empire, volume VIII. Part I: *Australia,* pp. xix, 759; Part II: *New Zealand,* pp. xiii, 309. General Editors, J. HOLLAND ROSE, M. A., Litt. D.; A. P. NEWTON, M. A., D. Litt.; E. A. BENIANS, M. A. Advisor for the Dominion of Australia, ERNEST SCOTT, Professor of History in the University of Melbourne. Advisor for the Dominion of New Zealand, J. HIGHT, Litt. D., Rector of Canterbury College, Christchurch, N. Z. (New York: The Macmillan Company; Cambridge England: The University Press. 1933. $7.00 for part I; $3.50 for part II.)

"Here," observe the chief editors in their preface to the two parts of

33987

this volume, "are no offshoots of Stuart and early Hanoverian England, but of that Victorian England just now passing from our sight. Living men may now remember the squatter aristocracy of Australia in its pioneer days, and the small bands of settlers who occupied the fertile valleys of New Zealand and struggled for the land with the Maori tribes" (VIII, Part I, p. v). "Australia," writes Professor Scott (ibid., p. 93), "was the child of the American Revolution, and was cradled during its sequels, the French Revolution, and the Napoleonic wars." Thus we are reminded at the outset, that the British colonization of the sub-equatorial continent and islands of the south-east Pacific started in the least "imperialistic" of all the phases of British colonial adventure—in the period most associated with "little-Englander" patriotism, with pacifism, with the ascendancy of *laissez-faire* theory in political economy. Yet in view of this fact, the colonization of Australasia and its later commonwealth developments present two paradoxical aspects: in the first place, there was more responsible and consistent economic planning in the early settlement of Australia and New Zealand than can be observed in any of the earlier or later periods of British imperial venture; and in the second place, those two Commonwealths, with but little stimulus from the proletarian radicalism which elsewhere has grown out of capitalistic greed and waste, have in many important respects led the rest of the English-speaking world in establishing public policies of social adjustment and equity, and restraint of plutocratic aggression. Indeed it might almost be said that the *laissez-faire* phase of British imperial venture, if it could so be called, created an early and an imperative necessity for social planning; that caution and indecisiveness in the home colonial office only threw upon the settlers themselves the full responsibility of foresight and coördination.

The crowded jails and hulks of Great Britain and Ireland in the closing decade of the eighteenth century were a noisome accumulated evidence and symbol of the governmental blundering, bigotry, and brutality of three centuries. So long as prisoners could be sent to the American colonies there was an outlet that could made the offense less noticeable; but with the loss of these colonies, with the repercussions of the French upheaval, and in view of the symptoms of unrest and rancor which zealots were able to find some vent for in the No-Popery riots, there were deep searchings of heart. It was not alone that crime had increased and that the popular character had brutalized from neglect and from the formation of new industrial centers without churches and schools; but that so large a propotion of prisoners were suffering from political or religious disabilities. The idea of transportation to a distant penal colony was a desperate makeshift at the background of which hovered some humanitarian motives. The enterprise launched by Lord Sydney, Secretary of State for the Home Department, and intrusted in 1786 to Captain Arthur Philips, the first governor of the new colony in New South Wales, was administered under the limitations of a policy necessarily military and despotic, yet on the whole at first with humanity and good sense. Professor Scott, in his account of the initial settlement, refers to the religious and political prisoners as a distinct element in the colony, but rather as though they were a complication of the problem of colonization (pp. 75, 76, 82, 99) than with full recognition of the continued evil in the colony of a penal system in which the large non-criminal element failed to receive the treatment its distinct character warranted. Evidence in the writings of Bishops Pompallier and Ullathorne and Cardinal Moran, of Father Therry, Roderick Flanagan, and James Francis Hogan finds no place either in bibliography or text. The closing chapters of each book on Australasian culture give but a surface indication of the vital factors in the educational problem. Too much complacency marks the allusion to the " free, compulsory and secular " public school system of New Zealand (VIII, pp. 243, 244) in view of admitted decline of interest in education and " centralizing and stereotyping tendency" (*ibid.*, p. 171), due, one may be sure, to materialistic outlook affected by post-war depression, rather than to " the indifference to educational values . . . characteristic of small farmers with limited horizons." Certainly no one in this country who has been aware of the systematic sabotage of the liberal arts in American education would dream of attributing this to bucolic horizons.

In the special period and the special conditions of New Zealand colonization and commonwealth-making, the north and south islands might almost deserve to be called, in a relative sense, the Fortunate Isles. Complete British possession was never seriously contested by Holland or France, and Australasia was saved the bitter traditions that survived the French and Indian wars of North America. The qualities of the Maori natives of the islands, though they rendered war inevitable, commanded in the long run a wholesome respect, and made possible adjustment between the races that did not threaten absorption, degeneration or extinction of the natives. Though there was much land-aggregation, due to the profits of sheep grazing, as late as the eighties and nineties, the influx of settlers both from town and country who could farm made possible since 1892 a combined labor-union and land-distributive public policy under John McKenzie and W. P. Reeves, with the result that in 1921 over 60 percent of the occupiers of houses were actual or prospective owners of their dwellings, and the interests of small farmers, among whom wool, meat and dairy producers contribute most to export trade, predominate (II, pp. 164-171; 197, 198). Labor-union and agrarian policies, of course have since parted company as the " liberal-labor " laws were used to the disadvantage of the unions, and as Marxist influence entered to widen the breach. The Cambridge writers rather deprecate the social legislation of the 'nineties as a closed period; but if lessons may be learned from its more vulnerable experiments, it cannot be denied that it established legal norms for freedom and opportunity which had tangible consequences. Deeper problems were not met so successfully by the pioneering spirit of the island dominion. Secular education has been the crude, destructive solution of religious conflict in the United States and New Zealand, in Australia not so uniformly imposed, while in Canada, where the wider realities of British colonial responsibilities could not be ignored after the conquest of Quebec, the drive for a levelling secularism confronted a solid check.

The settlement of Australia and the formation of its commonwealth involved more complex problems. The New Zealand settlements shared the initial evils of convictism, but here the Wakefield system, more easily than in Australia, could operate in favor of simplification, whether of the wholesome or of the vicious type. The Wakefield plan occupies a place of central importance among the various Australasian experiments. In the frequent allusions to it in these studies, attention is drawn to the economic effects of its operation, and the obstacles to its operation, before its cultural motive is indicated (I, pp. 213-220; 240; II, pp. 90-92; cf. II, 242). This system indeed served to liquidate some of the worst evils of convictism; it facilitated the struggle of the "emancipists" for equal economic opportunity and political rights. Yet part of its express aim was to conserve advantages for employers of labor, to hinder any rapid development of property distribution, and, in the words of the New Zealand Company in 1847, "to transplant English society . . . everything in England, in short, but the soil." In New Zealand this cultural aim so far succeeded, that, in Mr. Scholefield's words, "none of the New Zealand settlements so far departed from Wakefield's principles as to import mobs of illiterate peasants." The same author finds that in this dominion the English and Scotch, in the white population, number nearly 75 percent, while the Irish number 21 percent. Australian colonial development, on a continent of wider expanse and with greater contrasts in natural advantages, was less controllable by system or theory. The domination of squatter pastoral interests through Australian capture of world wool trade (1821-1840) forced readjustments of the Wakefield policy, ceding a privileged position to the squatters. Squatter sovereignty was contested feebly by agricultural interests after 1850, but scientific improvements in farming and the influx of consumers in the gold-rush of 1850-1860 favored the growth of agrarian strength and soil production, and even easy access to land by the "small man" (II, p. 262). The efforts of Charles Gavan-Duffy and the success of James Macpherson Grant culminated in the land-acts of 1832 and 1865, and later in the acts of 1869 and 1872, by which agrarian disadvantage was steadily overcome.

Transportation as a mode of colonization was revived in Western Australia as an alternative to the Wakefield System in 1850, which there had failed partly from encouraging speculation. Convict-labor was said to have " saved " this colony; but the very growth of prosperity and population here, combined with the determined opposition to convict-labor from all other sections, and with the new population-complexion after the gold-rush, ended the evils of convictism in 1869 (I., p. 230). In this stage of development, labor-interest began to be articulate, and goaded by the use of coolies and Kanakas in the railroad development and one-crop planting in the 'seventies, labor organization steadily equipped itself to win its struggle against the supply-and-demand commodity treatment of labor, beginning with the strike of 1900 and ratified by court decision before 1905. The formation of the federal constitution in 1901, in which labor and agrarian interests had substantial influence, opened the way to the establishment of norms of social legislation, which synchronized with that passed in New Zealand. In Australia the secularization of education never was so sweeping as in the island-dominion, though since 1871 the withdrawal of state aid to schools in which religion was taught became the rule, the last colony to withdraw aid being Western Australia in 1896.

The two south-pacific Dominions in these volumes are given adequate treatment in respect to account of exploration and natural features, though the absence of any maps except outlines one territorial and two physiographical is hardly convenient; the account of the speculations and the progressive discoveries with respect to the *Terra Australis* leading up to the determinations achieved by Captain Cook is exhaustive and based on careful source-criticism. If the personal factors in Australasian history are rather meagerly indicated in a purview in which economic factors and political developments are given in detailed and factual treatment, they are far from being ignored, and one gets distinct impressions of the individuality of James Cook, of Captain Philip, of the missionaries Marsden and Bishop Selwyn, of natives such as Hongi and Ruatara; of Macquarie, Wentworth, and Sir Richard Bourke; and of later figures such as Deakin, Gavan-Duffy, Higinbotham, Hughes and Justice Henry Bournes Higgins.

Australia and New Zealand were the British colonies of the Revolutionary period in British enterprise. In British affairs revolutionary forces were like a storm that called for a tacking course in steering: change was recognized, but the rate of change must be regulated. Progress was a series of temporary settlements between movements in opposite directions, and in the homeland the steering required the expert craft of a governing class which veiled its common counsels behind a two-party system. There was more planning, not less, than in the mercantilist era, even if the planning was opportunist and short-range: chartists were at first shot down, and afterwards given the vote; Catholics were ceded political equality, but only under cultural conditions—educational, literary, and in the field of public information and discussion—which fortified British mentality against Catholic influence; labor, liberated from the feudal bonds to master and to locality, became industrially a marketable commodity through the very economic process which could intoxicate individual workers with the feel of mobilized freedom, and then labor organization was treated as a conspiracy against this freedom; agrarian interest was bound to the squirearchy by the economic dependence of tenancy, and this, aided by the cultural tradition of a religious Protestantism, formed the conservative ballast of the new ship of state as it tacked to each new wind. The formation of the South Sea Dominions might profitably be studied in the light of the veiled strategy of nineteenth-century British statecraft. The Cambridge historians present much material that could be used in such a study, but direct attention away from the questions such a study would seek to answer. To illustrate: in accounts here of the part taken by Sir Henry Parkes in Australian history, we are left in no doubt about the nature of the organized forces whose rise signalized the end of his statesmanship in 1891, for these were directly economico-political; but there is no hint of the gross bigotry to which Parkes much earlier appealed on the educational issue, nor of the organized forces which alone could have sustained such an appeal or made it possible. Governor Bourke's promotion of the emancipist cause is mentioned, but nothing is said of the fight made by this large-hearted Irish Protestant against Catholic disabilities, since the continued operation of the penal laws against Catholics is unnoticed in any of the chapters on the early settlement. Hence complete silence on the struggles of Fathers Dixon, Harold and O'Niell, and the achievements of Fathers Flynn and Connolly. Father Dixon, indeed, is praised (I, p. 99) for his influence over his harrassed fellow-countrymen; but Bishop Pompallier (II, p. 55) is icily rebuked in the account of the early New Zealand missions, for having asked for a fair field for Catholic missions, as though the new liberalism of 1840 had rendered impertinent all precautions in the light of Catholic experiences of barely a decade previous. In short, the cultural history of Australasia is in this work very incompletely told. There is too much anxiety to stress the British homogeneity of the two dominions, and hence to treat Irish factors in their formation as an insignificant alien intrusion.

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The Pilgrim Fathers from a Dutch Point of View. By D. Plooij, D. D., Professor of Amsterdam University. [Lectures in the Anson G. Phelps Lectureship on Early American History]. (New York: The New York University Press. 1932. Pp. 154.)

Two Elizabethan Puritan Diaries, by Richard Rogers, and Samuel Ward. Edited, with an introduction by M. M. Kappen, M. A. (Oxon.), Ph. D., Assistant Professor of English History in the University of Chicago. [Volume II of *Studies of Church History,* editors Matthew Spinka, Robert Hastings Nichols]. (Chicago: The American Society of Church History. 1933. Pp. xiii, 148.)

Tracts on Liberty in the Puritan Revolution 1638-1647. Edited with a commentary by William Haller, Associate Professor in Barnard College, Columbia University. Vol. I, Commentary, Notes, Appendices, Index, pp. xi, 197; Vol. II, Facsimiles, Part I, pp. 339; Vol. III Facsimiles, Part II, pp. 408. [Records of Civilization: Sources and Studies, number XVIII. Edited under the Department of History, Columbia University. General Editor Austin B. Evans, Ph. D.]. (New York: Columbia University Press. 1934.)

Modern retrospects of the Puritans are for various causes liable to confusion or distortion of perspective: antipathy to every type of ascetic outlook, undervaluation of dogmatic belief as a factor in religion on the one hand, and on the other, a disposition to trace modern liberties and democratic achievement exclusively to the Reformation—are among the causes to which this confusion may often be traced. Dr. Kappen's analysis of Puritan character is less marred by the first and the third of these defects than are the other two studies, but it is open to criticism on the second count. Dr. Plooij, in common with Dr. Kappen, contributes much-needed correctives to contemporary misunderstanding of Puritan mentality and disposition, and both scholars exhibit the gentler and more charitable traits that could be found among such unquestionable Puritans as John Robinson, the patriarch of the English Pilgrims at Delft, and John Knewstubs and William Perkins, much admired for their qualities by the diarists. The Dutch scholar, a little too eager to emphasize the north-Netherlands tradition of toleration since William the Silent, tends to stipple down the aspect of doctrinal zeal alike with Dutch and with English Pilgrim Calvinists, and to treat Calvinism almost as if it were a temporary accident in Reformed traditions. Of the three scholars whose works are here considered, Professor Haller offends the most flagrantly against discrimination in treatment of Puritan factors in the English crisis of the early seventeenth century; of all the tracts selected for illustration in his source-exhibit, only one could be said unhesitatingly to be of Puritan authorship; yet he describes his task as a commentator to be that of presenting "a brief definition of the sources from which the Puritan doctrine of liberty sprang" (I., pp. 1, 2); and he goes on to refer to the natural-rights theories of the eighteenth century as though they were of exclusively Puritan origin, when he observes: "The eighteenth century, like many another true child, lived to disown its begetters." Professor Haller's own account of the authors of the tracts, and the subject-matter of the tracts themselves, indicate something quite different, unless it is warrantable to commandeer the term "Puritan" to cover all English Protestants who opposed alike royal absolutism and Presbyterian establishment.

Puritanism is too definable a thing to be watered down to serve as a pastel background for later developments of liberalism and democratic trend. There may be senses in which it may be said to have contributed to these forces and ideals a certain quality of outlook: belief in the total depravity of human nature, for instance, might have added an extra touch of vigilance to liberalism's distrust of governments, or to republican caution in face of popular demands. But it is not with such considerations that Professor Haller is concerned at all; his subject-matter is the voluminous pamphlet-literature of the Civil War and the Protectorate in which arguments for liberty and toleration and popular rights were advanced. He is not asking seventeenth-century Puritans what they believed about liberty, and then tracing their beliefs in the tracts of 1638-1647. On the contrary, he is concerned with all the various pleas for liberty embodied in those tracts, and with the sources of the concepts behind those pleas, whatever they might be, and it is upon this that his commentary, and the tracts selected by him, throw very definite light. The only confusing thing about the study—and it is a very serious confusion—is the extraneous way in which the term "Puritan" is dragged over all this careful work after it is completed, in the title and in the opening pages of the commentary. Just because the crisis is called the "Puritan revolution," and just because the pamphleteers are said to be exponents of "the Puritan doctrine of liberty," it becomes extremely difficult to distinguish the Puritan factor in the crisis, and in the literature.

Once the steeple-crowned hat with which this much-needed source-exhibit is obscured, is removed and hung upon its proper peg, what is revealed in the "tracts on liberty" is the upsurge of a complex of social and political theories which derived from sources almost exclusively antipathetic to Puritan outlook and premises. They represented quite as definite a revolt against Reformation "orthodoxy" as against Anglican uniformity and Stuart absolutism. The only tract, in the exhibit, of Puritan authorship is the *Apologeticall Narration* addressed to the Long Parliament in 1642 (*Tracts on Liberty* etc., II, pp. 307-339) by Thomas

Goodwin and his co-signatories. The only bearing this tract has on liberty is in that it constituted a plea for mutual accomodation among Puritans, in the matter of congregational and presbyterian polity. The memorialists, anxious to avoid the imputation of exclusiveness within Calvinist circles, disclaimed the right of any Calvinist congregation to excommunicate other Calvinist bodies, and left any such power of corporate excommunication in the hands of the temporal magistrate (*ibid.,* pp. 326, 327, 329). Inasmuch, however, as this tract was published, and widely read, its arguments were made use of by the Levellers to propose an extension of toleration which horrified the memorialists, who the next year supported a published plea against the multiplication of sects (*ibid.,* I, p. 49). Thus the Reformation doctrine of the "invisible Church" proved, in England, to be the Achilles' heel of the original plan of Luther, Zwingli and Calvin to take over society *en bloc* wherever possible under Reformation establishments jointly ruled by the magistrate and the solifidian preacher. For the Independent Puritan carried the doctrine of total depravity farther than Calvin or Luther, in its ecclesiological implications: the "church" must withdraw from the community at large, lest it be contaminated by an indiscriminate society of the totally depraved; nay, the "church" must withdraw from "church," thus tainted by worldly aims and associations. The whole career of the Pilgrims was a flight from the "world" on these premises, a complete reversal of the original aim of the Reformers to conquer Christian society without having reflected whether a "city of destruction" was worth conquering.

Under English conditions it was this rift between independent and presbyterian Puritans that was the breaking-point of the pseudo-Augustinian campaign to capture society. Into that pass poured all the rough popularized humanist sects which the anti-humanist Reformers had hitherto suppressed—the mystic radicalisms and anarchies, Familists, Socinians, Millenarians, Quakers, Adamites with their Babel clamor for freedom and fraternity. On the continent the Reformation establishments held their ground better, and dissent and nonconformity was a less acute issue; but pietistic tendencies at first, and rationalism later, infiltrated the state churches so that in one respect the Protestant cause completely reversed its doctrinal *ethos* everywhere. Super-Augustinian "orthodoxy" still retained official status, but a new, distinctively Pelagian view of man, nature and society was firmly in control of statecraft before the beginning of the eighteenth century.

How this came about both in England and elsewhere cannot be explained apart from recognition of the reaction of Protestant scholars, jurists and statesmen, as well as political and religious agitators, away from the anti-humanist theology of the Reformation, and back to the natural-rights sociology of the middle ages: Francis Hotman, Arminius, Hugo Grotius, Samuel Pufendorf, Gottfried Leibnitz on the one hand, and John Selden, Pym, Hampden, John Milton, and Harry Vane on the other, are names which attest to that strange revival of interest in scholastic social principles by men whose Renaissance culture and Protestant affiliations might have hidden from them such interests, but for the social urgency of the rediscovery. The doctrine of contract between ruler and ruled, of international equity, of the rights of minorities, of the rights of conscience were in desperate need of recovery at a time when the egoism and rapacity of the Renaissance was formulating itself in dogmas like the Divine Right of Kings and maxims such as "L'Etat c'est moi." These principles, when recovered and applied to the conditions of the day by men of such backgrounds, and when more popularly associated with the New Testament texts most used by the radical ranters of the time, would naturally be distorted through association with anti-Catholic presumptions. No-Popery is the one consistent note struck throughout Professor Haller's selected "tracts on liberty." Nowhere is Puritan theology directly attacked, for the Leveller tactics aimed to detach independent from presbyterian Puritans, not to force them into combined defense.

The Levellers, the years of whose tracts, reproduced in the exhibit, are indicated after the names, are John Liliburne (1638, 1645); William Walwyn (1643, 1645); Richard Overton (1645, 1646); and John Goodwin (1642, 1644). The epithet "Leveller" aptly registers the impression their agitation made upon their opponents, whether royalist or Puritan, for their common aim was essentially to establish civil equality, a practically unlimited "liberty of conscience" together with a vague communal fraternity which they expected to grow out of this pruning away of privilege. Their importance as precursors of later liberalism is recognized in such works as T. C. Pease: *The Leveller Movement* (1916), dealing with the Levellers after 1647; Haller, who refers frequently to Pease, deals with the agitation in the decade immediately preceding, and aims to indicate the sources of the Leveller ideas, and also to relate the Levellers to other contemporary pleaders for freedom. It may be that in summarizing these movements under the category of "Puritan," Professor Haller may have some warrant in the use of the term by Walwyn in a tract of 1642 in whose title a distinction between "Protestant" and "Puritan" is suggested (v. I, p. 41). But whatever may have been the various associations with the term during the controversies of the period, the term Puritan has since come to be invariably associated with a very distinct type of religious or moral outlook traceable immediately or indirectly to Calvinistic belief; and this is why Professor Haller's use of the term throws confusion over the very developments his research otherwise does so much to clarify. For he shows that the ideas most useful to the Levellers were not Puritan at all, but partly humanist and partly scholastic, however indirectly the scholastic influence reached them through Richard Hooker's arguments against the Puritan Travers, and through Edward Coke's interpretation of English legal tradition (v. pp. 35-41, 105). This is made all the more clear in the accounts of the tracts by Henry Parker (1642), Lord Robert Greville Brooke (1641) and Henry Robinson (1644). Parker, a strong parliamentarian and a Lincoln's Inn jurist based his arguments definitely on the natural-rights doctrine of contract between king and people, but unintentionally opened the way for Leveller questionings of the exclusive right of parliament to represent the people. Lord Brooke based his arguments for toleration upon the Platonic concept of "the One and the Many." Henry Robinson (1644) was a half-mercantilist, half-physiocratic political economist who based his plea of "liberty of conscience" upon considerations of trade-advantage for England, his pamphlet being an early example of secularist argument against religious zealotry and conflict as inimical to material prosperity and profit. As Haller shows, the Levellers used all these various ideas with pragmatic and demagogic skill, in combination with copious arguments from the New Testament: Liliburne as a man of action dramatizing his own sufferings in his struggle for personal rights; John Goodwin using his pulpit to demand the maximum of toleration for his tentative heterodoxies; Walwyn playing his deft game of defending the wilder radicals and mystics, and satirizing bigots like Prynne and Thomas Edwards by mock-appeals to their Christian charity; Overton with his daring defiance of press censorship. All the later technique of liberalist and radical public appeal is there in essence. If Professor Haller, for some reason, had not been obsessed with the vague notion that all this was the combined expression of "the Puritan doctrine of liberty," it seems almost certain that he would have included in his exhibit two tracts which he admits to be a striking and well-written demand for religious liberty: "*A New Petition for the Papists* and *A Humble Petition for the Brownists,* both written in 1641 and perhaps by the same hand—Haller suspects "a Catholic hand" (I, pp. 18, 126). In that case the Puritan tag would have had to be dropped, and the work might have been less obscurely entitled—for instance: "Tracts on Liberty in the English Crisis of 1638-1647." Roger Williams' *Bloudy Tennent* and Milton's *Areopagitica* are not included in the facsimiles, but are discussed in the Commentary.

This source-exhibit, in spite of the generalization which obscures its significance and which may even have arbitrarily limited selection otherwise made with excellent judgment, will be of material help to any future study of the struggle for the recovery of free institutions under modern conditions. It will supply considerable concrete evidence showing how that struggle, under Protestant conditions, involved a complete swing away from an anti-humanist theology and toward a Pelagian sociology. As for the studies of Dr. Plooij and Dr. Kappen, Catholic scholarship can do no other than welcome what they emphasize and bring to light showing the traits of justice and charity in such Puritan characters as John Robinson and in the personal exemplars admired by Rogers and Ward. The significance of this is seen in better perspective by Dr. Kappen than by Dr. Plooij. Dr. Plooij, (*Pilgrims,* pp. 13, 14, 132) writing from the standpoint of the milder fundamentalism, definitely Christian yet hardly still Calvinistic, of Dutch Reformed "orthodoxy," rightly credits the Pilgrim Fathers and the Puritans generally with having laid religious conviction at "the foundation of the most precious privileges that America enjoys"; yet nowhere recognizes how impossible it was for America to perpetuate Puritan convictions and at the same time develop and maintain American liberties, and how dependent those liberties have been upon the efforts of generations which no longer believed or never believed Puritan doctrines. Dr. Kappen observes how much there was in the piety of divines like Rogers and Ward that was akin to contemporary Catholic spirituality—cultivation of humility, patience, contentment, and "love to diverse sortes, as the persons are" (*Diaries,* p. 95), and assiduous application to disciplined meditation. Seeking to offset the stress laid by the school of Max Weber upon the influence of Puritan doctrine upon capitalistic ethics, Dr. Kappen seems to go too far in the opposite direction when he minimizes the difference between Puritan piety and the later undogmatic pietisms of the Continent. The blighting effect of those heresies which Puritans accepted was in many cases a poison so slow in operating that it is only later that they are traceable in the ferocity of Cromwell, the bitter intolerance of Prynne, or the maddening agonies of John Bunyan or William Cowper. Much that was Catholic long survived in the religious temper of even the most rebellious of sectaries—even in later generations which revolted against what they believed to be Augustinian orthodoxy, in the direction of a Pelagian humanism.

Both Dr. Kappen and Professor Haller take note of the Max Weber theory of the influence of Protestant doctrines upon the ethics of modern industrialism, and both seem inclined to regard the effect of theological beliefs on the practical conduct of life as either negligible, or neutralized by more immediate psychological factors of motive. Amintore Fanfani's review of this question in his *Catholicism, Protestantism and Capitalism* surveys it with better proportion. The doctrine of "justification by faith alone," with its premises of total depravity, irresistible grace and the impossibility of merit, were intended by the Reformers to form a bulwark against humanist pride and the secular arrogance of worldly achievement. The actual effect of these doctrines was to defeat that object, by destroying all natural motives congruous to spiritual achievement. They created a psychological vacuum into which hungry secular appetites were only too ready to rush. It was this violent revulsion from an anti-humanist, one might say inhumane theology to a humanist and virtually Pelagian sociology in the developments of Protestantism about the middle of the seventeenth century, that set the precedent for that secular bias which runs throughout the whole modern struggle for human rights. Yet the Pelagian contenders for liberty and self-government were obliged to find their weapons in old arsenals, just as the super-Augustinians did; and the Leveller, Richard Overton, when dragged to prison by the Parliamentarians, hugged to his bosom, no longer a King James Bible, but a copy of Coke on Magna Carta (*Tracts,* III, p. 386).

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A Study of Catholic Secondary Education During the Colonial Period up to the First Plenary Council of Baltimore, 1852. By EDMUND J. GOEBEL. (New York: Benziger. 1937. Pp. xii, 269. $2.50.)

Submitted as a doctoral dissertation to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America this book purports to deal with the growth and development of Catholic high schools and academies in the United States. With the belief that this has been a "forgotten chapter" in the history of Catholic education, the author not only gives the historical growth of these schools but attempts to disclose their character by furnishing a description of their inner life. He includes in his study all institutions of secondary level for boys and girls, but not ecclesiastical seminaries and colleges of definite and exclusive collegiate rank. Beginning with the year 1606, when a classical school was established in St. Augustine by the Franciscans, Dr. Goebel closes the first part of his study with the year 1789, when John Carroll was made first Bishop of Baltimore. He closes the second part with the First Provincial Council of Baltimore in 1829, and the third with the First Plenary Council of Baltimore in 1852. The order followed is chronological, except in certain instances, and throughout an attempt is made to analyze the character of the schools by an examination of their curriculum, teachers, the methods of instruction employed, and their general regulations. It is to be regretted that a synthesis of such findings is not to be found as a closing chapter.

But it is not with the pedagogical aspect that this review is concerned. From the historical standpoint the book is a decided disappointment. Even the dust jacket carries a wrong date for the First Plenary Council of Baltimore. Neither does it inspire confidence to find a lack of knowledge regarding the institutions of the author's own state, to say nothing of Milwaukee itself. The Sisters of Charity of Emmitsburg did *not* establish an academy at Sinsinawa Mound (page 188), and the authority which Dr. Goebel cites for his statement to the contrary does not appear on page 48, vol. II, of McCann. Since he gives the fate of some of the schools, in his chronological summary, under "Remarks," he should have at least acquainted himself with the history of all the schools that were discontinued or changed hands. One certainly expects to find such a treatment of the two Milwaukee schools, found on page 224.

Dr. Goebel's errors, however, are not merely those of omission. When he says that "Except for the Lorettines, and the Sisters of Charity of Nazareth, the religious orders all came from Europe" (page 241); that "the name, 'Loretto,' stands out boldly as the central force in the development of secondary education for girls during its formative period" (page 85); and finally that the Sisters of Loretto "laid the foundation for the first native Order in the United States" (page 89), it is difficult to regard his dissertation as the work of a careful student. Most assuredly no Lorettine acquainted with the story of the foundation of our American communities would go so far in her claims for her institute. The Georgetown Visitandines and the Sisters of Charity of Emmitsburg are as truly American in their origin as Loretto; and both foundations antedate the Kentucky Sisterhood by several years. It is true that the Visitandines and the Sisters of Charity finally adopted a European Rule, but Loretto's Rule was written by a man every inch a European; besides, Mother Seton and her Sisters followed a Rule which they themselves had drawn up before they decided to adopt the Rules of the Sisters of Charity of France. This was from 1808 to 1810; Loretto was not founded until 1812.

Perhaps the chief defect of the book is the author's failure to have consulted the archives of the communities concerned. Instead he relied on Catholic Directories and other secondary sources. When one enters the field of history, where accuracy as well as research is demanded even of the novice, one must expect to be criticized for mistakes which otherwise might seem trivial. Hence, it must be pointed out that Dr. Goebel is in error when he gives the title of *Excellency* to Bishop Carroll and when he calls the Religious of the Sacred Heart, *Madames* of the Sacred Heart.

Finally, there are surprising omissions in his bibliography, such as the absence of *Standard Bearers*, by Sister Maria Alma, I. H. M. (New York, 1928), a work not unlike his in aim and scope, although Sister Maria Alma confines herself to the religious Sisterhoods while embracing at the same time primary education as well.

The bibliography itself gives the impression of being "packed"; otherwise how explain the presence of such books as Hefele's *Cardinal Ximenez,* when so many pertinent books are omitted. Shea's *Carroll* is preferred to Guilday's, and Sister Monica's *Angela Merici* to her *Cross in the Wilderness.* Lastly, Dr. Goebel follows a confusing set of typographical rules which is anything but an improvement on the generally accepted system.

As another striking testimony to the inherent weakness of the departmental system in our American universities, this unscholarly contribution to the history of Catholic education in the United States has a table of contents, two appendices, and a very brief index.

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The Mission Era: The Finding of Texas, 1519-1693. And *The Mission Era: The Winning of Texas*, 1693-1731. By CARLOS E. CASTAÑEDA. 2 vols. (Austin: Von Boeckmann-Jones Company. 1936. Pp. [22], 444; [16], 390. Illus. Maps. Indexes. $10.00.)

These two books form Volumes I and II of the series "Our Catholic Heritage in Texas, 1519-1936," which is being published in seven volumes under the editorship of Dr. Paul J. Foik, C. S. C., chairman of the Texas Knights of Columbus Historical Commission. The series is being prepared under the auspices of the Knights of Columbus of Texas. The author of these two interesting volumes is Latin American Librarian of the University of Texas and in their preparation he has had access to the rich García Collection of the University of Texas, as well as to many other manuscripts and books conserved in various Mexican institutions. He has made good use of his materials.

The first volume is preceded by a foreword by Dr. Foik, in which he fittingly points out, both in a religious and social and an historical sense, the importance of the mission movement in Texas, as well as the importance of the secular actors in the evolution of Texas. A brief preface is contributed to each volume by the author, who calls attention of readers to the fact that this is the first connected narrative of the history of Texas. Volume I consisting of twelve chapters carries the history from the early explorations along the Texas coast to the establishment of missions in East Texas (1689-1693). Here are narrated, with their Texas association, the explorations of Pineda and other early explorers who passed along the Texas coast, but saw little or nothing of the interior, and the parts played by Cabeza de Vaca, Coronado, De Soto and Moscoso beyond the Mississippi. Several chapters are devoted to the Dominican martyrs of Texas (1553-1554). Dr. Castañeda asserts that this is entirely new material, but since he took most, if not all, of his narrative from Dávila Padilla and Barcia, this assertion hardly seems germane, although this may be the first time that the martyrdoms have been woven into the history of Texas. Volume II, in nine chapters, begins with the French settlement of Louisiana and Spain's renewed interest in Texas (1693-1714), and carries the story to the early exploration of the Big Bend country from El Paso to San Juan Bautista (1682-1731). Between these two extremes are given details of the permanent occupation of Texas (1715-1719), the founding of San Antonio de Valero and the expansion of missionary activity (1716-1719), the Aguayo Expedition and the founding of San José Mission (1719-1722), the reëstablishment of missions and the founding of San Xavier de Nájera and Espíritu Santo de Zuñiga (1721-1722), the organization of mission life (1722-1731), Rivera's inspection and the removal of the Querétero Mission to San Antonio (1723-1731), and the establishment of San Fernando de Bejar, first civil settlement in Texas (1723-1731). Succeeding volumes, it is hoped, will carry the history forward to the present, as the series title promises.

The author writes well and the narrative reads easily. The second volume, as is natural, is based more exclusively on manuscript sources than is the first volume. The bibliographies are informing, although the reviewer notes that some titles are missing. The map in each volume is excellent, and evidently great care has been expended on their compilation. Each volume is provided with a good index. The reviewer is tempted to quarrel a bit with the title of the series of which these two volumes form a part. Texas is not only a heritage for Catholics but for all Americans of the United States; for its history is one of which we can all be proud. We can all enter into the spirit of the conquistadors and of the matchless work of the early missionaries. The reviewer would also have liked to see a smaller format to the volumes for the very physical reason that they would be easier to hold when reading. For the rest the books have been written in a scholarly spirit and should form the basis of the historical reading of many people, especially at this time when Texas is so much in the limelight.

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Annapolis, Maryland.

Bildungskraefte im Katholizismus der Welt seit dem Ende des Krieges. Von. Prof. Dr. Friedrich Schneider. (Freiburg: Herder. 1936. Pp. xxii, 405.)

This is one of those books to which the ordinary canons of criticism cannot be applied. It can only be judged impressionistically. The final verdict in each case will be dictated by the temperamental outlook of the individual, the basic optimistic or pessimistic orientation of which will bias the judgment in the one direction or the other. The editor speaks of the cultural forces of Catholicism in the present day world. Now forces are operative factors; if these factors do not actually operate they can only improperly be called forces. They may then be latent energies which some time will reawaken and then again take on the character of forces but meanwhile they lie dormant and inactive. If this view of force is taken, the optimist in our case will see in the volume a magnificent panorama true to real facts and well calculated to fill the heart with rapture. On the contrary, the pessimist will dolefully complain that it describes things as they ought to be but not as they are. He will point out that there is scant evidence of the working of Catholic cultural forces in the chaotic condition of the world of today. The influence of the Catholic Church on world affairs, in his estimation, has for the moment been reduced almost to the vanishing point, if it exists at all. And such a view is consistent with a firm belief in the divine character of the Church and the promise of perpetuity and ultimate victory made by its Founder. On account of the human element the Church may fail in certain countries and may even be entirely eclipsed in the whole world temporarily. (Cf. "Siegen und Versagen des Christentums," by Max Pribilla, S. J., in *Stimmen der Zeit,* October, 1929).

As a matter of fact, in times when the influence of the Church on the course of public events has reached the nadir, Catholics love to console themselves with the thought that the Church cannot be defeated and will survive its foes. This is well enough if the thought serves as encouragement in a trying situation; not, however, if it is used as a soothing anodyne to render us oblivious of our own shortcomings, to prevent honest searching of souls and to take the place of a convenient defense mechanism.

The volume represents an ambitious undertaking, for to survey the cultural forces of Catholicism in the whole world, even for so brief a period as that which has elapsed since the world war, constitutes an exacting task in spite of the many scholars of different nationalities who have pooled the results of their labors. The comprehensive inventory of powers inherent in the Church answers a very practical purpose, for world-needs call for a mobilization of all constructive educational, social and cultural forces at the disposal of humanity in order to counteract the work of destruction which is going on. Intelligent Catholic Action will find much here of which it can make excellent use since we must thoroughly understand the potentialities which are to be actualized. On the whole, the various authors preserve a critical attitude towards the subject and do not allow themselves to be carried away by self complacent enthusiasm. We notice this note of soberness particularly in Dr. George N. Shuster's account of the cultural influence of the Church in the United States. If he sees the bright colors in the picture, he is not blind to the dark shadows which we so often affect to ignore. He has the courage to mention that American Catholics are somewhat devoid of deeper spiritual and cultural interests and not sufficiently appreciative of the finer religious values. In keeping with the American national character we are overmuch concerned with the spectacular manifestations of religious activity and our Catholic life is in real danger of externalization. Such wholesome self-knowledge is far more beneficial than the uncritical self praise in which we have so long indulged. It would also be to the advantage of our educational system if we clung more tenaciously to our own Catholic cultural traditions and were less anxious to conform to the seculars patterns and fashions of the day. A true Catholic renascence depends on our emancipation from the ideals of the age which has drifted far from Christian concepts of life. Of Spain, as we may expect under the circumstances, little is said. The book, excellent in its scope, will appeal more to the social student than the historian.

C. Bruehl.

Overbrook, Penna.

Autobiography of Gilbert Keith Chesterton. (New York: Sheed and Ward. 1936. Pp. 360.)

Three men were discussing Chesterton, one a personal friend, the others, men who knew some of his books. "Now that he is gone," said the friend, "for those who knew him, there is not only no other who can take his place, but none who can take a place like his." One of the others replied: "I could never have stood him at close quarters, he was so tiresome—tiresome through his incessant cleverness. A man of ordinary wits got dazed trying to keep up with him." The third added: "Like you, I tired of the style, nor did I take to the man. He seemed always to be showing off, to be a professional funny man, more concerned for fabrication of witty paradoxes than for getting at truth." Chesterton's friend rejoined: "You are wrong there. His manner, like his mind, was whimsical in its brilliance; but he was always in dead earnest, an absolutely sincere man, intensely loyal in personal relationships and in his convictions." The *Autobiography* corroborates the friend's verdict. It will disappoint those who are looking for gossip, not those who seek shrewd self-portraiture. Most autobiographies are like pictures of Dutch interiors painted by Teniers, glimpses of domestic intimacy portrayed in meticulous detail. This one is rather a series of impressionist sketches, done with a few clear strokes with overlays of pastel-shades. Yet it serves the essential purpose of revealing the man, the meaning of his individual life, and the special message he would give his fellows. Much of the analysis is given by reflection: a man is known through his admirations; in his judgments of others he stands self-appraised. There is in this book true sense of proportion—"what autobiography ought to be, much about everything, little about me." As Chesterton noted: "A real life of anybody is a very difficult thing to write; and as I have failed two or three times in trying to do it to others, I am under no illusions that I can really do it to myself." Yet he has done it, and in ways so satisfying as to leave the impression that it needs no supplement.

The essentials are clearly exhibited. Chesterton was himself a paradox, an actor made up for Falstaff and set to play Ariel and Puck. In concrete mass he is opaque; yet he is luminous as an abstraction. In this book he has abstracted himself. With all his complexities of expression, his meanings were simple. With a certain aggressiveness of self-assertion, he was the reverse of the self-centered and the self-conscious; always looking outward, only concerned that words should correspond to truth. He was without vanity, indifferent to possession of unusual powers and ability to play an effective part, though he must have found himself a source of perpetual amusement. The chief thing he approved in himself, and would wish others to approve, is his outlook on the world and life. This, which he believed the normal outlook for every human being, is one of humble wonder and gratitude. In this he finds the clue to his own development; and on this he wishes chiefly to insist.

> One idea, which I hope it is not too pompous to call the chief idea of my life, is, though not the doctrine I have always taught, the doctrine I should always have liked to teach. This is the idea of taking things with gratitude, and not taking things for granted.
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> . . . .
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> It was a very good first lesson in what is also the last lesson of life; that in everything that matters, the inside is much larger than the outside.
>
> . . . .
>
> The aim of life is appreciation; there is no sense in not appreciating things; and there is no sense in having more of them if you have less appreciation of them.
>
> . . . .
>
> It matters very little whether a man is discontended in the name of pessimism or progress, if his discontent does in fact paralyze his power of appreciating what he has got. . . . Pessimists and optimists of the modern world have alike muddled the matter; through leaving out the ancient conception of humility and the thanks of the unworthy. . . . They are not in touch with this particular notion of having a great deal of gratitude for a little good.

This "rude and primitive religion of gratitude" formed "the thin thread of a fancy" which Chesterton followed until he "arrived eventually at an opinion which is more than an opinion."

He had a vigorous personality, enjoyed life in many forms, wished to live intensely, always to be normal and healthy, to exercise his common sense.

He aimed at Reality.

He differed from most men in power to strip off disguises and get at actual men and things. He was always "trying to construct a healthier conception of cosmic life, even if it were one which should err on the side of health." In this quest, he identified himself more and more with religious theory, though his religious convictions were only reached by degrees.

> To begin with: I had no religion except the very haziest religiosity.
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> . . . .
>
> In the purely religious sense, I was brought up among people who were Unitarians and Universalists, but who were well aware that many people around them were becoming agnostics or even atheists.
>
> . . . .
>
> The questions of the sceptic strike direct at the heart of this our human life; they disturb this world, quite apart from the other world; and it is exactly common sense which they disturb most.
>
> . . . .
>
> The old theological theory seemed more or less to fit into experience while the new and negative theories did not fit anything. . . . I began to examine more exactly the Christian theology which many execrated and few examined. I soon found that it did in fact correspond to experiences of life; that even its paradoxes corresponded to the paradoxes of life.
>
> . . . .
>
> I have grieved my well-wishers, and many of the wise and prudent, by my reckless course in becoming a Christian, and orthodox Christian, and finally a Catholic in the sense of Roman Catholic. . . . So far as a man may be proud of a religion rooted in humility, I am very proud of my religion; I am especially proud of those parts of it which are commonly called superstition.

In Catholicism, Chesterton found satisfactions for the needs of his individual personality and the only clues to the mysteries of existence. It satisfied his intellectual cravings: "It is the only theology that has not only thought but thought of everything." "I have found the one creed that could not be satisfied with a truth, but only with the Truth, which is made of a million truths and yet is one." It satisfied his moral cravings: "I had found the only one religion which dared to go down with me into the depths of myself." It satisfied his cravings for elements of stability in the welter of social unrest: "I did not really understand what I meant by Liberty, until I heard it called by the new name of Human Dignity."

The culmination of his individual life was his reception into the Catholic Church, corollary and synonym of the Christian Faith. This is the chief things he wishes to tell about himself. And they can best understand what is innermost in the man, who will meditate on his words—*The aim of life is appreciation.*

FREDERICK J. KINSMAN.

Lewiston, Me.

NOTES AND COMMENTS

At the regular meeting of the editors of the Review, the following members of the American Catholic Historical Association were chosen as members of the Advisory Board of Editors for a term of three years—James F. Kenney, Ph. D., Acting Archivist of the Dominion of Canada; Rev. Francis Borgia Steck, O. F. M., Ph. D., Instructor in Hispanic American History, Catholic University of America; Rev. Raymond Corrigan, S. J., Ph. D., Professor of History, St. Louis University, St. Louis, Missouri; Very Rev. William Michael Ducey, O. S. B., M. A., Prior of St. Anselm's, Brookland, D. C.; Rev. James A. Magner, S. T. D., St. Lawrence's Church, Chicago, Illinois; and Rev. Aloysius K. Ziegler, Ph. D., Instructor in History, Catholic University of America.

The XVIIIth annual meeting of the American Catholic Historical Association will be held in the Clover Room, Hotel Bellevue-Stratford, Philadelphia, Wednesday, Thursday, and Friday, December 29, 30, and 31, 1937, concurrently with some twelve other historical groups and with the parent organization, the American Historical Association. Mr. Norman J. Griffin, president of the American Catholic Historical Society of Philadelphia, has accepted the chairmanship of the local arrangements committee of the American Catholic Historical Association.

Members of the Association will rejoice to learn that Dr. Jeremiah D. M. Ford, president of the American Catholic Historical Association in 1935, and chairman of the Department of Romance Languages of Harvard University, will this year receive the Laetare Medal, bestowed annually since 1883 by the University of Notre Dame upon an outstanding member of the Catholic laity. Announcing the award the Very Rev. Dr. John F. O'Hara, C. S. C., president of Notre Dame, said: "Catholic scholarship is recognized in this year's award. . . . For more than 40 years Professor Ford has contributed in a very scholarly way to our knowledge and appreciation of Spanish and French literature. He has fostered international understanding and respect, which is a vital basis of world peace."

Recent losses by death to the Association are the Most Rev. Michael J. Gallagher, D. D., bishop of Detroit, who died January 23, 1937; and the Rev. Lawrence J. Davitt, O. S. B., Ph. D., dean of St. Anselm's College, Manchester, N. H., who died February 22, 1937.

It has been suggested by a prominent member of the American Catholic Historical Association that during its annual sessions a gold medal be awarded to the outstanding historical scholar of the year. The award, it is held, should not be confined to members of the Association. Among the titles proposed is the Ludwig von Pastor Medal, the John Gilmary Shea Medal, the Frederic Ozanam Medal, the Henri Denifle Medal, the Shahan Medal, and the Achille Ratti Medal.

Mr. Hilaire Belloc, who has joined the faculty of Fordham University as visiting professor, is offering courses in history during the spring semester.

The VIIIth International Congress for Historical Sciences, which is held every five years under the direction of the International Committee of Historical Sciences, will meet, Aug. 28-Sept. 4, 1938, in Zurich. It is planned to form fourteen sections, covering all the important branches of historical studies.

The American Council of Learned Societies has printed a *Summary* of its principal activities in 1936. The brief space of a note will not permit mention of all the many projects of interest to the readers of this journal. The committee on materials for research has enlarged its *Manual on Methods of Reproducing Research Materials*; Hanke's *Handbook of Latin-American Studies* has been published; the *Dictionary of American Biography* has been completed; further fascicles of *Codices Latini Antiquiores* have gone to press; the *Census of Medieval and Renaissance MSS. in the United States and Canada*, to contain more than 1100 pages, will be issued early this year; a *Survey of American Learned Societies* is being completed; and at the Catholic University of America a first American contribution to the *Corpus Philosophorum Medii Aevi* has been completed in the form of an edition of Aristotle's *Rhetorica ad Alexandrum*. The Council has assisted in the preparation of the *Bibliography of American Travel* (a project of the American Historical Association); in the completion of Joseph Sabin's *Dictionary of Books relating to America*; in making a *Census of 15th Century Books* owned in America, and a *Bibliography of Philosophy*. It offers, as usual, grants in aid of research and assistance to publication in the humanities.

The Vatican Library is preparing a detailed catalogue of its incunabula. In 1930 Thomas Accurti issued a preliminary study of hitherto unknown editions together with additions and corrections to published bibliographies. A second similar catalogue was published by him lately: *Aliae editiones saeculi XV pleraeque nondum descriptae* (Florence, 1936, pp. 131) which raises the number of hitherto undescribed incunabula to 274 and the number of additions and corrections to 497.

The History of Historical Writing, by Harry Elmer Barnes, a survey from pre-literary times to the present, is announced by the University of Oklahoma Press, through University Books, Inc.

The *Guide to Historical Literature,* edited by Allison, Fay, Shearer, and Shipman, has been reprinted by the Macmillan Co. It sells at the greatly reduced price of $3.75.

Charles Scribner's Sons is projecting a *Dictionary of American History* to be issued through the cooperation of a group of historical societies and of writers particularly interested in the subjects concerned. The topics will be arranged alphabetically and the more important articles will give additional references to reasonably accessible books. James Truslow Adams has been made editor-in-chief and R. V. Coleman managing editor.

Social Studies which during the past three years has been directed by the American Historical Association with the coöperation of the National Council for Social Studies, reverts, with the January issue, to its former management, the McKinley Publishing Co. of Philadelphia, under which it was first organized in 1909 as the *History Teacher's Magazine* and later (1918-1933) known as the *Historical Outlook.* The American Historical Association has established *Social Education* (204 Fayerweather Hall, Columbia University) which is also the journal of the National Council for Social Studies.

Sister Mary Celeste Leger, R. S. M., Ph. D., has issued in mimeographed form a *Syllabus for Introductory Courses in the Social Sciences,* which shows careful preparation and practical applicability. A distinctive feature is the use of quotations exemplifying the topics suggested for consideration. Needless to say Catholic teaching is made the basis of the syllabus. It may be obtained through St. Xavier College, Chicago, Ill.

Two studies in textual criticism have appeared during the past few months from the French presses. Auguste Hollard is the author of *Histoire du texte du nouveau testament* (Berger-Levrault). A. Coville has provided a new edition of *Le Traité de la ruine de l'église de Nicolas de Clamanges et la traduction française de 1564.*

A valuable reference publication continues toward completion, although a conclusion of the work cannot be expected in the very near future. This is the *Dictionnaire d'histoire et de géographie ecclésiastiques.* Fascicules 53 and 54, the two most recent additions, include the matter listed between "Bonnaz" and "Bouilli."

Under the masterly hand of Karl Bihlmeyer the *Kirchengeschichte* of Funk enters its tenth edition. The first part appeared in 1936 in thoroughly revised form. The publication of the other two parts has been announced for the near future.

The *History of the Early Christian Church*, by Dr. William Scott, covers the period to Constantine and is intended for undergraduate students (Nashville, Cokesbury Press).

A *History of the Early Church to A.D. 500*, by Dr. J. W. C. Wand, archbishop of Brisbane and once dean of Oriel College, has been published by Methuen.

The publishing house of Herder (Freiburg i. Br.) announces the publication of *Katholisches Deutschtum in den Vereinigten Staaten von Amerika. Ein Querschnitt. Der katholischen deutschen Presse in den Vereinigten Staaten zu ihrem 100jährigen Bestehen gewidmet vom Reichsverband für die katholischen Auslanddeutschen, 8° (Etwa 240 Seiten)*, by the Rev. George Timpe, P. S. M., D. D., of the Pallotine House of Studies at the Catholic University of America.

Clement Raab, O. F. M., in *The Twenty Ecumenical Councils of the Catholic Church*, makes a useful attempt to outline and define in brief compass the work of each council (Longmans, Green and Co.).

A series of Publications in Mediaeval Studies is announced by the University of Notre Dame, Ind. Vol. I is *The Works of Peter of Poitiers, Master in Theology and Chancellor of Paris* (1193-1205), by Philip S. Moore. Vol. II is in press, *Commentarium Cantabrigiense in epistolas Pauli e schola Petri Abaelardi: In epistolam ad Romanos*, by Arthur Landgraf. Three other volumes are in course of preparation.

Medievalists will find a valuable bibliographical aid in *Research in Medieval Legal History of the Jews*, by Guido Kisch (New York, 1936), an offprint from the *Proceedings of the American Academy for Jewish Research*, VI, 1934-1935.

The recent printing of the thesis of Sister Anne Stanislaus Sullivan, S. S. J., completes the edition of the important pedagogical treatise, *De educatione liberorum*, by the Renaissance author, Mapheus Vegius. The first part of the work was edited by Sister M. Walburg, S. S. J. (1933). Both parts, preceded by critical introductions, are dissertations presented at the Catholic University of America.

Fascicules thirteen and fourteen of Dom Charles Poulet's *Histoire du Christianisme* (G. Beauchesne & Cie.) appeared during January. These are the first two parts of the third volume of this ambitious work. They deal with the beginning of the modern period, the general subject of the third volume. A fourth volume devoted to the contemporary epoch is to follow. Among the topics treated in these two recently published sections are medieval religious thought, Christian art from the eighth to the fourteenth centuries, the Avignon papacy, the pontificate of John XXII, the

Italian question under Benedict XII and Clement VI, the end of the period of exile, the Gallican crisis, the great schism, the Council of Constance and Eugene IV, and the Council of Basle.

Leo XIII und Unsere Zeit, by Rene Fülop-Miller, has as its central theme the Holy Father's answer to the apparent conflict between the Catholic position and the scientific and social awakening of his reign (Zurich, Rascher).

The Papacy and World Affairs is an historical study by Carl C. Eckhardt (University of Chicago Press).

Church History for December contains a Sketch of the Theological Development of Harvard University, 1636-1805, by Charles Little; a study of the Social Basis of the German Reformation, by Hajo Holborn; an account of the Appointment and Instruction of S. P. G. Missionaries, by Alfred W. Newcombe; and an article on the Language Problem in the Lutheran Church in Pennsylvania, 1741-1820, by Armin G. Weng.

Sheed and Ward's spring announcements include *Damien the Leper,* by John Farrow; and *St. Francis de Sales,* by Michael Müller.

Albert Dufourcq's *Histoire moderne de l'église* is now in its ninth volume. The title of the most recent addition to the work is *Le Christianisme et la réorganisation absolutiste. Saint Vincent de Paul. Pascal et la révocation de l'Edit de Nantes. 1622-1688* (Plon, 540 pp.).

A new volume that should be of general usefulness to students of Church history is the posthumous work of Georges Digard, *Philippe le bel et le Saint-Siège de 1285 à 1304.* It has been published in two volumes by Françoise Lehoux (Recueil Sirey).

An addition to our knowledge of ecclesiastical foundations is to be had in J. Blouet's *Les Séminaires de Coutances et d'Avranches* (722 pp.).

Paul Delourme is the author of *Trente-cinq années de politique religieuse ou l'histoire de l' " Ouest-Eclair."*

R. Favre, S. J., has an article, " La communication des idiomes dans les oeuvres de Saint Hilaire de Poitiers," in *Gregorianum,* XVII (1936, 481-514). After a brief introduction concerning St. Hilary's relations with Arianism, the author devotes his study to the problem of Hilary's teaching on the suffering of the Son of God. In his effort to refute Arianism Hilary was betrayed into error in this matter, but in his later works he gave the correct solution with an insistence that amounts to a retraction. Future studies on St. Hilary will be materially aided by Father R. J. Kinnavey's *Vocabulary of St. Hilary of Poitiers,* a dissertation recently published at the Catholic University of America.

A lengthy and very penetrating article from the pen of Louis Capéran on that confusing problem, "L'anticléricalisme et l'affaire Dreyfus," has appeared in two recent issues of *Bulletin de littérature ecclésiastique*, October and December, 1936.

The January number of the *Revue d'Histoire Ecclésiastique* prints two articles: "Pénitents et 'convertes': de la pénitence latine à la pénitence celtique" (continued), by P. Galtier, S. J.; and "Consultations et sermons sur les monnaies au XVII^e siècle," by Marcel Hoc. The notes concern: "La date du concile d'Aquilée (Sept. 3, 381)," by Jacques Zeiller; "Une scolie d'Origène indûment attribuée à Denys d'Alexandrie," by Marcel Richard; "Une homélie de Théophile d'Alexandrie sur l'institution de l'Eucharistie," by the same author; and "Les hérésies de Thomas Scotus d'apres le *Collirium fidei* d'Alvare Pélage," by Mario Esposito.

F. Baer is the author of *Die Juden in Christlichen Spanien* (Berlin, Neff).

Calvin: der Mensch, die Kirche, die Zeit is a German translation of Imbart de la Tour's fourth volume of *Les origines de la Réforme* (Munich, Verlag Georg D. W. Callwey).

The *Jahresberichte für deutsche Geschichte*, published under the direction of A. Brackmann and F. Hartung and edited by P. Sattler (Koehler, Leipzig), has completed its tenth year. The latest volume (1936) contains 873 pages of a bibliographical report for 1933 and 1934. By way of exception this two-year bibliography was attempted in 1936 in order to lessen the gap between the publication of works and the report concerning them. This instrument of research has long since proved itself indispensable for anyone interested in German history. It appears, however, not to be so well known as it deserves. The first part of each volume presents bibliographical lists under a great variety of headings: in many sections it goes beyond the German field. Medieval history is well covered. There are about 450 items listed under Church History in the recent volume. Yet for all this a reader may prefer to use some other annual repertory, unless his specialty is German history. He is apt, on the other hand, to be attracted by that part of the volume devoted to *Forschungsberichte*. This far greater section of each volume contains surveys and critiques by experts of what has been done in the various fields of history represented in the preceding lists. Thus in a recent volume nearly ten pages are devoted to a report on research concerning the medieval papacy. Section 73 deals with current research on the history of the Germans in the United States. Two dissertations produced in Msgr. Guilday's seminar in American Church History are discussed at considerable length: Father

L. Schrott, ***Pioneer German Catholics etc.***, and Father T. Roemer, ***The Leopoldine Foundation etc.*** In the bibliography section are listed articles appearing in the REVIEW.

Volume seventy-two of the Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège is Léon E. Halkin's ***Histoire religieuse des règnes de Corneille de Berghes et de Georges d'Autriche, princes-évêques de Liège (1538-1557).***

Dollfuss and His Times, by J. D. Gregory (London: Hutchinson, 1935, pp. xxiv-384) is a well written account of the Austrian chancellor. The volume clears up the mystery of Dollfuss' parentage and gives a logical explanation of his rise from the secretaryship of the Bauerbund to the dictatorship of his country. Monsignor Seipel who preceded Dollfuss as chancellor, is well described as "the first Austrian public man to make modern Austria really 'count' in the eyes of Europe" (p. 123).

A charming little manual of etiquette for religious written in Latin by the servant of God, Anastasius Hartmann, O. M. Cap., (c. 1836-1837) at the time when he was novice master in the monastery of his order at Freiburg (Switzerland), is edited by Father Adelhelm Jann from the autograph in *Collectanea Franciscana,* VII (1937), no. 1. Father Jann has previously made several contributions to the biography of his saintly confrère, who later became vicar apostolic of Patna and founder of *The Bombay Catholic Examiner* and *The Standard.*

The *Archivum Fratrum Praedicatorum,* published by the Dominican historical institute at St. Sabina's, Rome, should be better known by those interested in the history of the Dominican order or the historical matters with which the Dominicans have been connected. Volumes V and VI, of some 400 pages each, appeared in 1935 and 1936. They contain articles in various languages, and select book reviews concerning the order. In vol. V there is a minute description, by Father D. Planzer, of the precious Codex Ruthenensis in the Dominican archives at Rome, which contains the oldest text of the constitution of the order as well as other important monuments. Father G. Meersseman, after an illuminating introduction, publishes the defence of the mendicant orders by Bartholomew Bolsenheim (1357) against the attacks of Richard FitzRalph, archbishop of Armagh. The text is from what seems to be a unique manuscript at Basel. Jarl Gallén has some interesting bibliographical notes on the Dominicans in the Scandinavian countries. In vol. VI Father A. Papillon describes the first Dominican institute of history, founded by the master general, Antonine Bremond, in 1748. There is an article in English, by Father van den Oudenrijn, on the bishops of the Armenian see of Naxivan. André

Berthier writes most interestingly of the Dominican, Raymundus Martinus, Arabic and Hebrew scholar and controversialist of the thirteenth century.

Father Constantin de Plogonnec, O. M. Cap., continues to publish valuable articles on that outstanding and romantic character of the Counter-Reformation, St. Lorenzo da Brindisi. His latest contribution is "Saint Laurent de Brindes, apologiste: son oeùvre, sa méthode, ses sources," *Collectanea Franciscana*, VII (1937), no. 1.

The new headquarters of the Royal Historical Society (96 Cheyne Walk, Chelsea) is a part of Lindsey House which was built in 1674. The original building was the principal farmhouse on the estate of St. Thomas More.

Vol. XIX (Fourth Series) of the *Transactions of the Royal Historical Society* (London) contains Professor Powicke's presidential address on "Reflections on the Medieval State," and, among other interesting papers, one on "English Students at Padua: 1460-1475," by Miss R. J. Mitchell.

Vol. LIII (Camden Society, Third Series) contains *Robert Loder's Farm Accounts: 1610-1620,* edited for the Royal Historical Society by G. E. Fussell.

The Catholic Record Society of London continues its excellent series of publications with vol. XXXVI, *Lancashire Registers: Leagram and Chipping; Lee House Chapel, Thornley; Ribchester; Dunkenhalgh and St. Mary's, Enfield.* These have been admirably edited by the late Major Richard Trappes-Lomax.

The Mediaeval Styles of the English Parish Church, by F. E. Howard, is "survey of development, design, and features." (Batsford).

Forgotten Shrines, by Dom Bede Camm, tells the story of the old Catholic families and their homes in the days of Elizabeth (Macdonald and Evans, and Burns Oates. A reprint).

An abridged reprint of Cardinal Wiseman's *Recollections of Rome* has been issued by Burns Oates, with a foreword by the Most Rev. Arthur Hinsley.

Irish Monastic and Episcopal Deeds, A. D. 1200-1600, transcribed from the originals preserved at Kilkenny Castle, and edited by Newport B. White, concerns particularly the counties of Tipperary and Kilkenny and contains a variety of material for ecclesiastical history (Dublin, Stationery House).

After his execution at Tyburn on July 11, 1681, Blessed Oliver Plunket's body was taken to Germany, and some two hundred years later brought back to Downside Abbey, England. In 1886, Pope Leo XIII permitted the introduction of his Cause, and 1920, the venerable martyr was beatified. A League of Prayer for his canonization was founded in Ireland in 1933, and recently the Vice-Postulator of the Cause, the Rt. Rev. Monsignor P. Lyons, P. P., V. G., archdeacon of Armagh, has sent out to Catholics all over the world an appeal for membership in the league. It is the earnest hope of the Irish people that the privilege of canonization be soon accorded to Blessed Oliver Plunket. Monsignor Lyons urges all who are interested to write directly to the Holy Father, begging for an early canonization of the martyr. A *Life* in handy form has been issued by Rev. Sir John O'Connell, M. A., M. R. I. A. (Dublin, Catholic Truth Society, pp. 48).

Studies for December features two articles on the civil war in Spain: the Basques and the Spanish Civil War, by E. Allison Peers; and Anarchism and the Spanish Civil War, by James Hogan. "Northman" writes on the Present Position of Catholics in Northern Ireland; the Rev. Aubrey Gwynn, S. J., discusses Universities in the Middle Ages; the Rev. P. J. McLaughlin contributes the second part of his study of André Marie Ampère; and Patrice MacBride gives some account of Gen. Luis de Lacy in the Spanish Service.

A statue will be erected in front of the Dominion Archives building, Ottawa, to the memory of Sir Arthur Doughty, late Canadian archivist, and a convert to Catholicism.

La Semaine Religieuse has published a special number commemorating the centenary of the diocese of Montreal. It is illustrated, and contains some facts of particular interest to the American Catholic Church historian.

A. G. Morice has prepared a short account of the *Catholic Church in the Canadian Northwest* (Winnepeg, pp. 86).

A guide to the printed materials for American Catholic history is being prepared by Thomas F. O'Connor, M. A., of the Department of History of St. Louis University. The project has been under way for several years. It embraces primary as well as secondary sources, books as well as periodicals. Though the compiler is striving for completeness in so far as this is humanly possible, he is, of course, faced with the problem of selection or rather with the rejection of unimportant and worthless material. Critical comment on each item of any significance will increase the value of the inventory for students. At the present stage of history writing even a mere list or catalog of available materials would be welcome. This new guide will be the answer to a demand that has been long felt and expressed by research workers in the American Catholic field. For non-Catholics who are interested in our religious history it will open up new vistas. It will be an indispensable aid and an incentive to the writing of a general survey of the life of the Church in the United States from colonial times to our own day.

The annual *List of Doctoral Dissertations in History now in Progress at American Universities,* December 1936, issued by the Division of Historical Research, Carnegie Institution of Washington, and compiled by Margaret W. Harrison, is enlarged to include all universities which have granted the doctorate in history during the past ten years. Forty-five institutions are represented, under whose direction 915 dissertations are being prepared. A table of contents has been added to indicate the classification, and there are frequent cross-references. In addition to the Catholic University of America, which alone among Catholic institutions was represented in former lists and which is accredited this year with 16 items, Fordham is now included with 12 listings, St. Louis University with 8, Georgetown and Boston College each with one research topic.

A new edition of Ingram's *Check List of American Eighteenth Century Newspapers in the Library of Congress* has been revised and enlarged by Henry S. Parsons, chief of the periodical division of the Library of Congress (Washington, D. C., Government Printing Office, 1936, pp. 440, $0.75).

The *Second Annual Report* of the Archivist of the United States (pp. 109) includes, besides the formal reports of the various offices and divisions, appendices containing the National Archives act, bibliography and list of addresses of the staff, a report to Congress of the National Historical Publications Commission recommending a publication of documentary material on the ratification of the Constitution, and a report to the Works Progress Administration of the National Director of the Survey of Federal Archives outside of Washington. Other publications of the National Archives are the *Bulletin* and a series of *Circulars.* A new guide to the Federal archives is being compiled by members of the staff; the guide will be published in parts, each part to describe records, both in and outside of Washington, of one of the major agencies of the government or a group of minor agencies.

The Historical Records Survey of the Works Progress Administration is preparing an annotated bibliography of American history, with digests of book reviews in selected periodicals, after the manner of Larned's *Literature of American History* and in continuation of that series.

The Office of Education, U. S. Department of the Interior, Washington, D. C., has established an Educational Radio Script Exchange to furnish local groups radio material especially appropriate for educational broadcasting. A catalogue listing 53 scripts is available upon application. Additions to the catalogue will be issued from time to time.

Mr. Paul V. Murray, a graduate student of the Catholic University of America, has been named first prize winner of the Intercollegiate Historical Essay Contest sponsored by the American Catholic Historical Society of Philadelphia, for his essay on the Church and the First Mexican Republic, 1822-1830. Second prize was awarded Ara Timourian, Columbia University, for his essay on Catholic Exploration of the Far West, 1794-1835; Brother Philip Neri, C. F. X., Xaverian College, Silver Spring, Md., won third prize for his essay on Baptism and Manumission of Negro Slaves in the Early Colonial Period; and Mary E. Martin, Creighton University, was given fourth place for her essay on the History of Kapiolani Home. These essays and others submitted for the contest will appear in the *Records* of the Society.

The record of individual Belgian and American students and scholars who have studied or traveled in Belgium or the United States under the auspices of the C. R. B. Educational Foundation, Inc., has been compiled by the foundation under the title, *C. R. B. Exchanges, Biographical Records, Belgium and the United States, 1920-1936* (pp. 131).

The Catholic Association for International Peace has issued a *Syllabus on International Relations,* for colleges and lay groups (Washington, pp. 27, fifteen cents).

The Genealogical Records Committee of the Daughters of the American Revolution, under the chairmanship of Dr. Jean Stephenson of Washington, D. C., has launched a project of securing from the pupils of our schools a three-generation family history. Charts are furnished to each pupil and as far as possible each chart is to be supported by authorities, such as private family records, records in family Bibles, tombstone records, local histories or genealogies, etc. It is recognized by the committee that the last hundred years have been a most important period in American history. "During that time the great migrations to the westward and northward and from the country to the cities has taken place; also during that time the population has been greatly increased by migration from Europe. All these factors have made it more and more difficult to identify individuals and adequately to preserve an account of any one or group of individuals." Hence this search for family trees through the schools. "By preparing these charts," says Dr. Stephenson, "and by placing them on record we will be saving for our descendants much of the fast vanishing history of the nation. It matters not how prominent or how lowly our ancestors were; each in their own sphere helped to make the nation; and we should do our part to preserve the record of their lives."

The Franciscan Almanac for 1937 (St. Anthony's Guild, Franciscan Monastery, Paterson, N. J., pp. 556) presents in 566 pages a rich variety of facts of pertinent value to readers who wish to have a handy reference book. The "Events of Catholic Interest in 1936" (pp. 491-554) is especially well done.

The *Worcester Art Museum Annual* (vol. I, 1935-1936) contains a study by Francis Henry Taylor of the celebrated tapestry of the *Last Judgment* which once belonged to King Manoel I of Portugal, lately purchased by the museum trustees. It measures twenty-six feet, six inches in length, by twelve feet in height, and contains one hundred and four human figures. It dates back to the late sixties or early seventies of the fifteenth century.

Daniel Denton's *Brief Description of New-York* (London, 1670) was the first separate work in English relating to that province. Its original edition (of which only twenty-one copies are known) has been reproduced as No. 40 in the Facsimile Text Society Series (pp. 35, Columbia University Press, $1.00). Dr. Victor H. Paltsits has supplied a bibliographical and biographical note.

The commission of nine, created by the legislature of New York to select a site for a memorial to Father Isaac Jogues, discoverer of Lake George, 1646, has recommended that a monument be erected in Fort George Park on the shore of the lake, at or near the village of Lake George, in front of what is known as the French Burial Trenches. The Rev. John J. Wynne, S. J., of Fordham University and editor of the *Catholic Encyclopedia,* is a member of the commission.

Dr. P. L. Scanlan has written a *Centennial History of St. Gabriel's Parish, Prairie du Chien, Wisconsin, 1836-1936* (61 pp.), in which the parts played by Father Mazzuchelli, Bishops Loras and Cretin, Father Lucian Galtier, and other pioneer priests are recorded.

The Most Rev. Francis J. L. Beckman, archbishop of Dubuque, Iowa, announces the recent acquisition of a number of exhibits, valued at approximately $200,000, for the Columbia Museum of History, Art and Science in Dubuque, which was established in 1926. Plans are now being launched to promote the museum as a shrine to honor the memory of the pioneers of the Midwest and West. To foster its varied interests the Midwest Antiquarian Association has been organized; the *Midwest Antiquarian* recently appeared as the organ of this association.

The Records of the American Catholic Historical Society, for December, publishes a survey of the Establishment of the Catholic Hierarchy in the United States, by Sister Mary Boniface, I. H. M.; some description of Canadian Shrines, by Margaret Glennon; and an address by the Hon.

David L. Lawrence at the Commodore Barry Memorial, Philadelphia, September 13, 1936.

Articles in the January number of *Mid-America* concern the Expulsion of the Jesuits from New Spain, 1767, by Peter M. Dunne; a Louisiana Poet-Historian: Dumont *dit* Montigny, by Jean Delanglez; and the Society of the Sacred Heart in South America, by Mother Julia Heffern. The review of vol. I of the revised *Catholic Encyclopedia* is refreshing and courageous.

Part II of the symposium on Great Popes is given in the January issue of the *Historical Bulletin*. Father Wilfrid Parsons, S. J., writes on Pius XI; Prof. Carlo Silva-Tarouca discusses Leo the Great; and Laurence K. Patterson, S. J., gives much useful information concerning the Papacy at Avignon. Part III, appearing in the March number, gives articles on the Papacy and the Unification of Italy, by Father Patterson; Gregory the Seventh, by Raymond T. Gray; and Alexander the Third, by Herbert H. Coulson. To this issue Peter M. Dunne contributes a study of Jean Colet, Potential Protestant; and Thomas F. O'Connor writes a bibliographical article under the title, "The South Studies Its Past." Several review notes, brief topics, and editorials add to the interest of these numbers.

The March issue of *Thought* appears in new dress and with new numbering (XII, no. 1). Its contains a thought-provoking editorial on Current Conditions in American Historiography, by Samuel K. Wilson, S. J.; an article by the same author on State Materialism in the United States; a discussion of the Modern State and Catholic Principles, by M. F. X. Millar, S. J.; and an interesting comment on the Bigotry of the Founding Fathers, by Charles J. Metzger, S. J.

The Catholic exhibition at the Greater Texas and Pan-American Exposition has been placed under the direction of the Rt. Rev. Msgr. Joseph G. O'Donohoe. The exhibit will be housed in a replica of the 250-year old Mission Nuestra Senora del Socorro of El Paso. It is the intention of the sponsors that the ancient bell of the mission, cast eleven years after the mission was built, will toll the opening of the exposition.

As volume two of the first series of the Inter-American Bibliographical and Library Association *Publications* Professor A. Curtis Wilgus has issued an excellent little collection of titles—*Histories and Historians of Hispanic America.*

The many friends of the venerable Jesuit, Francis S. Betten, professor of history in Marquette University, Milwaukee, Wisconsin, will welcome his recent publication—*A Short Bibliography of Church History for Teachers and Students* (Techny, Ill., Mission Press, pp. 32, ten cents), to which

His Excellency, the Most Reverend Samuel A. Stritch, D. D., Archbishop of Milwaukee, has contributed an introduction. Under twenty general heads, Father Betten lists with appropriate comments, the best source-material available for all aspects of ecclesiastical history.

Documents. Letters of Mary, Queen of Scots, Sylvia L. England (*English Historical Review,* January); Letters of Charles Carroll, Barrister, W. S. Holt (*Maryland Historical Magazine,* December); Letters and Documents of Bishop Baraga extant in the Chippewa County, Sister M. Agnes Hilger (*Records of the American Catholic Historical Society,* December); Father Bonduel to the editor of the *Catholic Telegraph,* Sept. 21, 1844, Peter L. Johnson (*Salesianum,* January); Narratives of a Missionary Journal to New Mexico in 1867, Thomas F. O'Connor (*Mid-America,* January).

Anniversaries. 25th: Loyola University of the South; St. Gerard's, San Antonio (*Southern Messenger,* Dec. 3). *50th:* Church of the Immaculate Conception, Stapleton, Long Island; Diocese of Denver (*Denver Catholic Register,* Feb. 25); St. Procopius College, Lisle, Ill.; the Catholic Church in Nanking, China; St. Jean Baptiste parish, Pawtucket, R. I. (*Providence Visitor,* Dec. 3, 10); St. Anthony's, Millvale, Pa. *75th:* Founding of Italian Franciscan province in U. S. *100th:* St. Joseph's, New York City; St. Thomas parish, Potosi, Wis.; St. Francis Xavier's, Alexandria, La.; St. Patrick's, Charleston, S. C.; St. Patrick's, St. Patrick, Mo. *150th:* Conewago Chapel, Adams Co., Pa.

BRIEF NOTICES

Alessio, P., C. P., *Compendio di Patrologia*. (Torino-Roma, Marietta, 1931, pp. xvi, 390.) This work, intended for the use of theological students, is what its name implies, a compendium. The general division of the subject matter is along conventional lines. The characteristics of the various authors and writings are set forth with brevity and lucidity. A valuable feature of the work is the appendix treating of the principal profane authors of the Patristic Age. A brief bibliography prefaces the volume, but the erudite footnotes characteristic of the handbook of Tixeront are quite generally missing in this work. (Thomas F. O'Connor.)

Antonius de la Jardi, O. F. M., *Un gran missioner catala: el P. Melcior de Tivisa, O. M. Cap.* (Vich, Editorial Serafica, 1932, pp. 96.) The monograph of Father de la Jardi gives a short biography of the Capuchin missionary, Melchior of Tivisa. In 1868 he entered the Order of Friars Minor in Spain but a few months later was expelled by the Government. The following year he entered the Order of Capuchins in Guatemala, to be expelled again by the Guatamalan Government in 1872. Then he studied philosophy in the Capuchin monastery at Milwaukee, Wis., and theology in the Capuchin monastery at Toulouse, in France. In 1875 he came to Ecuador where he was ordained priest and labored as missionary for twenty years. In 1895 he returned to Spain where he died in 1920. The author knew Father Melchior personally and incorporates much valuable material from oral sources. (John M. Lenhart.)

Barber, G. L., *The Historian Ephorus*. [The Prince Consort Prize Essay, 1934.] (Cambridge, The University Press, 1935, pp. xii, 190, $2.50.) The purpose of this book is to evaluate the work of the Greek historian Ephorus (4th century B. C.) on the basis of an examination of the ancient evidence and the modern literature. There is very little new in the book, as the German scholars, Schwartz, Laqueur, and especially Jacoby, among others, have been dealing in detail with Ephorus and his problems since the beginning of this century. On the other hand, Mr. Barber is the first English speaking scholar who has concerned himself seriously with Ephorus, and he has given us a clearly written, well balanced, and critical presentation of what we know to date on the life, work, and influence of this historian. The question of the influence of Ephorus on Diodorus Siculus deserves further detailed study. (M. R. P. McGuire.)

Bretonnet, Pierre-Marie, *Le Chanoine Mangou*. (Paris, Maison de la Bonne Presse, 1935, pp. 200.) His Eminence, Cardinal Alfred Baudrillart, in his eloquent preface to this book, shows the grave difficulties one faces and the methods which one should use in working in rural districts. Furthermore, he points out the interest that this book should hold for all those engaged in rural work. In the eighteenth century, France had a great number of priests; today, the situation is quite different. Vocations are lacking and many churches have been abandoned; this is one of the problems which the French clergy faces. Since the Revolution of 1848, there has been a mistrust of the clergy in the provinces, with the result that the priests are often left alone; this is the second problem which faces the French clergy. Chanoine Mangou who understands both these problems has founded, with the approbation of his bishop and that of Rome, the "Communauté Sacerdotale de Larchant." In addition to giving a rapid survey of the life of Chanoine Mangou, the author brings out the heroic efforts of the associates of the Chanoine. (L. B.)

CHESHIRE, G. C., *Private International Law.* (Oxford, Clarendon Press, 1935, pp. lx, 584.) Despite the value of private international law as an academic study, it has been largely neglected in the British system of legal education. The purpose of this book is twofold: to arouse interest in the subject with which it deals, and to provide students with a shorter account of the subject than most of those already published. It fulfils both objects most satisfactorily. It is eminently well organized, containing, in addition to a topical table of contents and an analytical index, a table of cases, a table of statutes, and a table showing the principles upon which the rules for the choice of law depend in the countries of Europe. (JOHN J. MENG.)

COVILLE, A., AND H. TEMPERLEY, *Studies in Anglo-French History during the Eighteenth, Nineteenth and Twentieth centuries.* (Cambridge, University Press, 1935, xiv, 180, $2.75.) This book is a series of essays written by professors of different universities. The Anglo-French Alliance of 1716-31 is discussed by Sir R. Lodge, who shows quite conclusively that the two countries were harnessed together as a tandem rather than a pair. Léon Cahen in discussing the difference between the Prime Minister in France and in England during the eighteenth century, explains the relations between the two countries, and what France borrowed from English diplomacy. The fifth essay by Elie Halévy deals with the English public opinion of the French revolutions of the nineteenth century and reveals the fact that England sympathized with France at the revolution of 1830, that there was a conscious hostility at the time of revolution of 1848, and that there was a total indifference during that of 1870. Lord Palmerston is discussed by C. K. Webster of the London School of Economics, and the Foreign Policy of Lord Salisbury by Lillian Penson of the University of London. The author goes into detail concerning the famous problem of the Ottoman Empire and interprets Salisbury's attitude toward the whole affair. The last essay deals with the international relations during the period preceding the World War. (L. B.)

DABIN, PAUL, S. J., *L'Action Catholique.* (Paris, Bloud & Gay, 1929, pp. 189.) As a study in the development of the theory of Catholic Action Pére Dabin's volume will be of service to the historian. But as a handbook or guide to contemporary endeavor it has been superceded by a number of other works. Catholic Action has become a much more specific and dynamic thing since this little work was written. The appendix contains valuable selections from papal documents and from the allocutions of members of the French hierarchy. (THOMAS F. O'CONNOR.)

De Wulf, Maurice *History of Mediaeval Philosophy*. Translated by Ernest C. Messenger. Volume One: *From the Beginnings to the End of the Twelfth Century*. Third English Edition. Based on the Sixth French Edition. (London, New York, Toronto, Longmans, Green & Co., 1935, pp. xiv, 317, $4.50.) The sixth French edition (1934) of Professor de Wulf's *Histoire de Philosophie Médiévale* is, as is well known, a thorough revision of that classic work, incorporating some important general modifications in the author's views and also numerous changes in detail. Hence we can only welcome this first volume of the English translation of the new edition. The translation on the whole is trustworthy. In places, however, it is open to criticism, not so much on the score of absolute inaccuracy as on that of uncertainty and vagueness resulting from an infelicitous or unidiomatic literal rendering of the original. Translators of modern languages are particularly prone, it seems, to such faults. To the bibliography of periodicals (p. 40) *The New Scholasticism* ought to be added. (M. R. P. McGuire.)

Eppstein, John, *Must War Come?* (London, Burns Oates and Washbourne, Ltd., 1935, pp. 127.) In the five short chapters which make up this volume, the author, who is the founder of the Catholic Council of International Relations and one of the chief officers of the League of Nations Union, sets forth the Catholic doctrine basic to international peace. With clarity and directness he points out that the Holy See has never failed to do its utmost to keep peace among the nations making up the Christian world. With special emphasis does the author point out the praiseworthy work of Leo XIII, Pius X, Benedict XV, and that of the present Pope, Pius XI, to bring home to our national rulers their moral obligations to promote peace and Christian charity among the nations entrusted to their care. (L. L. McVay.)

Faÿ, Bernard, *Revolution and Freemasonry, 1680-1800*. (New York, Little, Brown and Company, 1935, pp. ix, 349, $3.00.) This book does not deal with Revolution and Freemasonry as its title might lead one to believe. The first 54 pages are devoted to the intellectual discontent of the "Grands Seigneurs," which Mr. Faÿ has seen fit to term "the revolt of the Grand Seigneurs." Because it was a revolt in name only, it would be better to term it "the intellectual development of the grand seigneurs." He succeeds, however, in giving a vivid picture of the low moral and intellectual conditions in France at the death of Louis XIV. The next section of the book is termed "the Rise of Free Masonry." Here again, the title is misleading, inasmuch as the author merely relates the lives and love affairs of men who joined the Masons in the early days. The third section, called "the Lights and Shadows of Free Masonry," tells the story of the founding of the Grand Lodge of London and its "dangerous connection" with the Duke of Wharton, who appears to be quite likeable despite his excessive debauchery. This part also contains an account of Benjamin Franklin's wanderings and his final "conversion" to Masonry after an illness that nearly resulted in his death. Through the whole book runs the idea that Masonry is the Knight in shining armour who has come to save the world from its life of sin and vice. If one is to believe the rather fantastic hypothesis set forth that the American Revolution was won because Washington and Franklin were Masons, one might as well close up his history books and start believing fairy-tales. However, one is not to dismiss the probability that Freemasonry had an influence on the American Revolution. However, the subject should be treated by an historian in a study thoroughly documented. This book, which is a fair account of the pioneers of early Freemasonry, is a popular presentation of a subject which should first have been thoroughly treated by an able and capable historian. Thus, some far-fetched theories might not have appeared, which theories detract from any value the book might have had in a campaign to bring the ideals of Freemasonry before the people of the United States. (G. P.)

Gigon, Rev. H., *Ethics of Peace and War.* (London, Burns Oates & Washbourne, Ltd., 1935, pp. xii, 68, 2/-.) This small book is, as Lord Howard of Penrith writes in the preface, a "little grammar . . . of the views and opinions of such great writers as St. Thomas Aquinas and St. Augustine" (p. vii). It is divided into four parts: "The Facts," concerning the sociability of human nature, and authority; "The Purpose of the State"; "The Right of War"; and "The Extremist Theories." It presents in brief the solution of the problem of peace and war proposed by the Scholastics, more particularly by St. Thomas Aquinas and his commentators. (John J. Meng.)

Gipson, Lawrence Henry, Professor of History and Head of the Department of History and Government, Lehigh University, *The British Empire before the American Revolution: Provincial Characteristics and Sectional Tendencies in the Era Preceding the American Crisis.* Three vols. (Caldwell, Idaho, Caxton Printers Ltd., 1936, pp. xxix, 301, xxx, 383, xxxvi, 347, $15.00.) These important volumes are designed as the introduction to a projected ten-volume history which, under the same general title, will examine the movement resulting in the rupture between Great Britain and her continental colonies. The present volumes present a view—economic, social, and political—of the period between the end of the War of the Austrian Succession and the outbreak of the French and Indian War; there are reserved, however, for future treatment, certain topics relating to problems of the American frontiers of the Old Empire. The author, therefore, does not retrace the steps of Andrews, Osgood, or Beer: he has given, rather, a horizontal treatment which presumes some acquaintance with the story of the preceding years but which, as is to be expected, dips at times considerably below the established line in order to give adequate background. Final judgment as to the value of these volumes must await the completion of the entire project; for, in spite of the scholarly industry displayed and the freshness of presentation, the question may be asked whether the results have added so materially to our knowledge of these years as to justify so expansive a study. But as introductory volumes to the larger theme there can be no doubt as to their value; and if one may prejudge the whole work by the thoroughness of this part, with its wealth of detail, its mastery of sources, and its maturity of judgment, a valuable contribution will be made to the subject, for which Professor Gipson will merit the gratitude of all students.

The first volume surveys Great Britain and Ireland in the middle of the eighteenth century. The chapters on Ireland contain many provocative and challenging statements. It is pointed out, *e. g.*, that between 1703 and 1727 some 450 people testified to their change of faith from the Roman Catholic religion to that of the Established Church of Ireland, and that from the latter year to 1751 almost 1600 took out such certificates. Of these numbers, 1163 held some title of distinction: only 10 were described as "yeomen," 24 as "farmers," and 25 as "merchants." In speaking of the Irish penal code the statement is made that by the middle of the century over 1000 priests were laboring among the people and celebrating mass in chapels which "were not hidden away." In addition, before 1739 the Dominicans ("highly educated men, who displayed great devotion to their labors and were noted as teachers") had established 36 communities. "In other words, there was a vast difference in eighteenth century Ireland between what was legally permitted and what was tolerated and connived at." Nor did Irish Catholics "lack champions even among the Anglican clergy."

Volume II is concerned with the Southern Plantations. The chapter on Maryland, "An Old Catholic Refuge," is rich in references to the severe anti-Catholic legislation passed by the Anglicans and dissenters when in control of the government of the colony. One will also find new material on Roman Catholics in the West Indies, a subject which so far has not received adequate treatment.

The Northern Plantations is the subject-matter of the third volume. In 1751 an account of Boston admitted that "Papists are among us not a few." The new charter of Massachusetts Bay denied religious freedom to Catholics; and in Rhode Island a clause denying political rights to those of this belief appeared in the 1719 digest of laws and was reprinted in those of 1730 and 1745. In New York there was "a sprinkling" of the adherents to this faith, but in Pennsylvania they were more numerous. The Board of Trade's account of the numerous Irish Catholics in Newfoundland is not a flattering one, but is based apparently upon a single authority.

In a work of such wide scope critics may honestly disagree in matters of proportion, emphasis, interpretation, etc. No two scholars would be likely to approach the subject or to develop it in precisely the same manner. It might be objected that unity has been sacrificed by the failure of the author to examine similar factors in all the colonies under consideration; the much greater space given to the account of the Jerseys than to New York will seem to others out of proportion; and the sources, the selection of which is always an individual problem, may not be given by all the same relative importance. But few, if any, will find fault with Professor Gipson's picture as a whole. The use of new examples and relationships is especially refreshing; the style makes for easy reading; and the footnote references show an unusual wide acquaintance with primary and secondary materials (the reviewer failed to note, among others, Albion's *Forests and Sea Power* and to mention of Carnegie Institution's collection of parliamentary proceedings and debates). Also commendable are the analytical outlines at the beginnings of each volume, the many useful maps, and the volume indexes which are more than perfunctory. The Caxton Printers have made a good job of the format. (LEO F. STOCK.)

HART, ALBERT BUSHNELL, and ISAAC J. COX [Am. Eds.], LAWRENCE H. DAWSON [Eng. Ed.], *The March of Man. A Chronological Record of Peoples and*

Events from Prehistoric Times to the Present Day Comprising an Historical Atlas of 96 Pages Comparative Time Charts in Seven Sections and 64 Plates of Illustration. (New York and Chicago, Encyclopedia Britannica, Inc., 1935, $12.00.) This work forms a kind of supplement to the *Encyclopaedia Britannica.* The Historical Atlas contains a good selection of maps prepared by George Philip, Ramsay Muir, and Robert McElroy, and is followed by a good index. The Comparative Time Charts, printed on paper sheets mounted on linen which fold into the book, are accurate, sufficiently full to be useful, and rendered admirably clear by the printing of parallel columns in different colors. The Historical Plates are a convenient collection of illustrations, which, however, can make no special claim to distinction. Lastly, the book contains a list of collateral readings in the *Encyclopaedia Britannica* entitled *The March of Man Reading Course.* The symbolical design on the cover of the volume is worthy of special praise. On Plate 55 for "Statesman," read "Statesmen." (P. G.)

HUDSON, MANLEY O., *By Pacific Means.* (New Haven, Yale University Press, 1935, pp. 200, $2.50.) In March, 1935, at the Fletcher School of Law and Diplomacy at Tufts College, Professor Hudson delivered a series of four lectures on the various provisions that had been developed for the pacific settlement of international disputes. These four lectures are now available in the present book. Ninety-four pages are devoted to the lectures while the rest of the volume consists of nine appendices containing significant documents from various peace meetings held throughout the world. Professor Hudson describes and enumerates the various means which are now at the disposal of nations for a pacific settlement of international disputes. He does not attempt to say that, because of these means, peace will be maintained, but simply to examine the various methods by which the will to peace, if it exists, can be effectuated. The value of the book is enhanced by a well-prepared index. (V. F. H.)

KOCK, G. ADOLF, *Republican Religion.* (New York, 1933, Henry Holt and Co., pp. xvi, 334, $3.00.) The seventh volume of The American Religion Series of the Studies in Religion and Culture is the story of the rise, the brief triumph, and the decline of the deism in America during the two last decades of the eighteenth and the first decade of the nineteenth century. The student of philosophy and religion will find this book interesting, scholarly, clear, well-written. It is copiously foot-noted, indexed, and references are exact and complete. The bibliography is reasonably exhaustive. The contrast between the intellectual and religious outlook of the three decades under survey, and the subsequent decades of the nineteenth century in America, is perhaps unique. The cosmopolitan spirit of the late eighteenth century gave way almost over night to a narrow provincialism. But this change saved Christianity from progression towards atheism; it was the "Triumph of Fidelity"; the republican religion became revival Christianity and the federalist religion became Universalism. The author tries to be impartial, but the general impression left from his marshaling of facts, it seems, is to put the Deists in a better light than they deserve and to make them somewhat of moral heroes and intellectual giants, while their opponents are nitwits and hypocrites. (J. W. RUANE.)

LEMAN, A., *L'église dans les temps modernes* [Bibliothèque Catholique des Sciences Re Religieuses.] (Paris, Bloud & Gay, 1928, pp. 199.) A brief popular account of the history of the Church from the Renaissance to the French Revolution. In four chapters—the Renaissance, the Protestant Revolt, the Catholic Restoration, and the Origin and Progress of Modern Unbelief—the author sketches the persons, institutions, and movements that conditioned religious affairs during these three and a half centuries. A selective bibliography is appended. (THOMAS F. O'CONNOR.)

LILLY, EDWARD P., Ph.D., *The Colonial Agents of New York and New Jersey.* (Washington, D. C., The Catholic University of America, 1936, pp. ix, 238.) Over thirty years ago, Charles M. Andrews, dean of American colonial historians, noted the lack of an adequate study of the colonial agency. Several monographs and essays in recent years, however, have gone quite a way toward filling this need for detailed information concerning the system of provincial representation by means of which the varied interests of England's distant possessions could be protected and promoted in London. Agencies were firmly established in the eighteenth century for all but a few of the island and continental American provinces, and not only did their existence come to be taken for granted by British officials, but in some few instances the agents were successful in modifying the policies of the mother country as they affected particular colonies. Dr. Lilly's dissertation is a scholarly contribution to the subject and no historian or student of British colonial administration or American colonial history can afford to neglect his thorough study of the appointment, status, activities and problems of the men whose business it was to care for the several economic and political interests of New York and New Jersey. Particularly illuminating is an extended description of the conflict in these colonies between the royalist group and the popular assembly over the question of appointing the agent. The eventual triumph of the assembly was to be expected and was but one of many indications of an ever-widening chasm between mother country and colony, a chasm which the colonial agency vainly tried to bridge. The reviewer's only regret is that "insufficient material" prevented Dr. Lilly from describing the activities of the agents during the pre-revolutionary decade when, for the other colonies, the institution reached its most efficient and clearly defined stage. (J. J. BURNS.)

MADELIN, LOUIS, *La Fronde.* [Conférences prononcées à la "Société des Conférences" en 1931.] (Paris, Plon, 1931, pp. 350.) The distinguished French historian here advances his thesis that the Fronde was a conspiracy, hatched by the enemies of Richelieu after his death, to overthrow the strong government which he had built up. To the excesses of the Fronde M. Madelin attributes the growth of royal power which, he maintains, having reached an excessive stage in the reign of Louis XIV, was one of the factors responsible for the French Revolution. The volume is without an index or bibliography. (THOMAS F. O'CONNOR.)

MIGNON, MAURICE, *La Littérature chrétienne.* (Paris, Bloud & Gay, 1934, pp. 188.) This volume of the *Bibliothèque Catholique des Sciences Religieuses* should find a place in every Catholic Library, as it gives all Italian Catholic authors since the thirteenth century. Likewise should it be helpful to our high school and college teachers in furnishing them with a general idea of Catholic literature in Italy. It should also serve as an answer to those who maintain that there is no such a thing as a Catholic literature, that a Catholic cannot be artistic, that a Catholic cannot treat of certain subjects. Although the author did not intend to put out a scholarly book, he should have given a bibliography. (B. A.)

MOORE, Dom THOMAS VERNER, Ph. D., M. D., *Principles of Ethics.* (Philadelphia, J. B. Lippincott Company, 1935, pp. x, 381, $3.00.) Of all sciences ethics should remain in closest touch with the actual realities of life and furnish guidance in the practical problems with which everyday experience confronts us, for morality grows out of life and is not an abstract pattern imposed upon it. Hence the empirical approach adopted by the author of the present volume will prove very acceptable. It moreover imparts to the treatment of the subject a freshness and pertinency not always present in moral treatises. The casuistic element predominates and occupies what to some might seem an unduly large space. This is owing to the fact that the book has actually been written in response to the needs of nurses who sought to idealize their professional activity. If this special reference to the nursing profession does somewhat limit the scope of the work, it still offers much that can be readily adapted to the exigencies of other walks of life. The chief aim of the author is to train the moral sense in such a way that of its own accord it will be able to appreciate a moral situation and deal with it in an intelligent manner. The theoretical background is somewhat lightly sketched in, which need not be considered a defect since those for whom the book is intended bring to the study of ethics the philosophical and religious convictions which serve as an adequate underpinning of the conclusions set forth. As it stands the book is both timely and practically helpful in its way though it may be less suitable as a general text on ethics. (C. BRUEHL.)

O'CONNELL, Rev. Sir JOHN R., M. A., LL. D., *Lyra Martyrum: An Anthology of the Poetry of the English Martyrs: 1533-1681.* (London, Burns Oates and Washbourne, Ltd., 1935, pp. 122, 6 s.) Seeking compactness and high literary quality for his learnedly and interestingly edited little anthology, the compiler (who dedicates the book "to my beloved brethren, the Fathers of the Catholic Missionary Society, who are devoting their lives so zealously to win back England to that Faith for which her Martyrs died") has restricted his selections to the poems "which are marked by a definitely religious character." Nevertheless, he has "gathered together as it is believed for the first time, as exhaustive a collection as has been possible of the English religious poems" of the following six martyrs: St. Thomas More, Ven. Philip Howard, Bl. Henry Walpole, S. J., Bl. Robert Southwell, S. J., Ven. Fr. John Thulis, Ven. Fr. Nicholas Postgate, D. D. Carefully constructed bibliographical notes preface the selections of poems from the six martyrs. A closely printed introduction of eleven pages summarises the involved story of the disastrous religious revolution in England and illustrates the hideous character of the sufferings and executions of the martyrs who, during more than a century and a half, gave the last full measure of devotion to both God and country. Cardinal Bourne contributed (July 25, 1934) a brief but finely pertinent foreword to the delightful volume. (H. T. H.)

ORCHARD, W. E., *The Way of Simplicity.* (New York, E. P. Dutton & Co., 1935, pp. 321.) This is a mellow, kindly work of Catholic apologetics which is of practical value to the Catholic as well as non-Catholic. Throughout the book there is a freshness and originality, as though all this were seen for the first time. The beauty and deep wisdom of the work are marred in a few places by inaccuracies of doctrine and exposition, understandable perhaps because of the great field covered. (W. F.)

PARRA, CARACCIOLO, *La Instrucción en Caracas (1567-1725).* (Caracas, 1932, 4to., pp. xii, 319, 99.) The present book is a contribution to the history of education in Caracas in Venezuela. In 1567 the first grade schools were erected by the Spanish government in that city; they were followed in the course of time by a number of other grade schools and colleges. The author gives a detailed history of these educational institutions as well as that of the different convent schools. In 1641, Franciscans opened a seminary in their monastery, teaching all branches of humanities, philosophy, and theology. The lists of professors and the description of the administration of the institutions add greatly to the value of the work. The study is based on original sources and brings out as never before the services rendered by the missionaries in the cause of education. The author restricts his study to the years 1567 till 1725. (JOHN M. LENHART.)

PERK, JOANNES, Sal. Soc. Sac., *Synopsis latina quattuor evangeliorum secundum Vulgatam editionem.* (Paderborn, Ferdinand Schoeningh, 1935, pp. 1-52, 160.) Dr. Perk has compiled for the use of clerics this harmony of the gospels which follows the traditional arrangement of parallel columns wherever the sacred narrative is treated in more than one gospel. What especially recommends Dr. Perk's work is the tabulated lists in the beginning of the book where the reader will find: the decisions of the Biblical Commission and excerpts from various papal pronouncements concerning the Gospels; the number of, and references to, the verses and paragraphs in each of the four gospels; and a chronological table of the New Testament from the birth of Christ to the death of St. John the Evangelist. There is also an analytic index to the harmony. In short, Dr. Perk has given us in this excellent manual of a little more than two hundred pages, some very valuable guides to a better understanding and a more intelligible use of the New Testament. (VINCENT F. HOLDEN, C. S. P.)

PETERS, NORBERT, *Unsere Bibel, Die Lebensquellen der Heiligen Schrift.* (Paderborn, Bonifacius-Druckerei, 3rd ed., 1935, pp. xv, 383.) The fact that the demand for this book has warranted a third edition within six years is in itself eloquent tribute to its outstanding value. In it the educated layman will find a clear and orthodox summary of all that he need know by way of introduction for an intelligent reading of the charter of our holy religion. The five chapters and fifty-two sections into which the book is divided deal with the relation of the Bible to the *magisterium* of the Church, the Bible and secular culture, the religious contents of the Bible, the Bible as a book for the people and its use in liturgy, homiletics, and catechetics; and finally the Bible as a source of consolation in the life of a Christian. For richness of content, solidarity of principles, and variety of learning, Dr. Peters' work will probably be found superior to others of similar scope. The author naturally avoids discussion of moot questions of secondary importance. On other questions his position is perfectly orthodox, neither radical nor ultra-conservative. For instance, the true meaning of the Tridentine decree concerning the Vulgate is made perfectly clear. The work will be a sure guide to beginners sufficiently familiar with the German tongue, but it will also be welcomed by more advanced students who like to have at hand such a condensed and accurate statement of Catholic principles and of the value of the Scriptures in the life of a Christian. Those who might like to refer to the author's sources will regret that the notes have been massed together in eighteen pages at the end of the book. (EDWARD H. DONZÉ.)

PINSON, KOPPEL S., *A Bibliographical Introduction to Nationalism.* (New York, Columbia University Press, 1935, pp. 71, $0.75.) For some time past the need of a critical bibliographical guide on Nationalism has been felt. Dr. Pinson's guide is limited to works which deal specifically with the problems of nationalism. It is primarily intended for the American student; hence, only works published in English, French, and German are included. The author realizes the provisional and tentative character of his work; it is his intention to issue a revised and supplementary edition approximately every five years. (J. C.)

REGOUT, ROBERT, S. J., docteur en droit de l'université de Leyde, *La doctrine de la guerre juste de saint Augustine à nos jours d'après les théologiens et les canonistes catholiques.* Préface du R. P. Y. de la Brière. (Paris, Éditions A. Pedone, 1935, pp. 342.) This excellent work comes to us from a student of international relations who has recently received his doctorate from the University of Leyden but who is "already known with honor in the diplomatic personnel of the Kingdom of Holland." It is certain to be welcomed not only by moral theologians but also by canonists, international lawyers, sociologists, and historians generally. It appears at an opportune moment. It enables us to apply the yard-stick of Catholic tradition to the wars and the rumored wars of our time and to face the uncertain future in an attitude far from belligerent yet not quite pacifist.

The author has surveyed the field of Catholic teaching from the time of St. Augustine to the present with thoroughness and brevity and with precision and clarity that leaves nothing to be desired. His work may not be the last word on the subject but it is now quite indispensable. Space does not permit an outline of its contents but it is essential to state that it supplements and corrects recent works that have covered somewhat the same ground. This applies particularly to the work of the late Alfred Vanderpol, *La doctrine scolastique du droit de guerre* (1919). Vanderpol's work has been largely drawn upon as a source-book by other writers and his *bona fide* misconceptions have in this way attained to a wide circulation. These misconceptions are, we think, definitely shown to be such in this fine study of Robert Regout. They pertain to what Vanderpol considered to be the classic scholastic teaching regarding war and to what he considered a substantial change in Catholic teaching in the theologians of the sixteenth century. It is the merit of Regout to have brought out fully and clearly the Augustinian and scholastic teaching and then to have shown that there is no departure from this teaching in the theology of Vittoria or of those who followed him. There has been development. The sixteenth-century theologians have amplified and made explicit what was included in the older teaching and applied the doctrine as a whole to the changed political circumstances of their time.

The effect of the theory of probabilism on the traditional doctrine is also taken into consideration as well as the possibility of a war being just on both sides. "The theory of canonists and theologians on the legitimacy of war presents, from St. Augustine to our day, a coherent *ensemble* of the same fundamental ideas the development of which is accomplished without interruption in the course of centuries." In the brief concluding sections of the work he expresses his estimate of the value of the doctrine, noting its weakness as well as its inherent justice. In conclusion he discusses the possibility of its application to the circumstances and problems of our day—particularly its applications "in the present state of an international organisation in process of laborious establishment." In addition to an analytical table of contents there is also a full index of proper names. (P. J. Barry.)

Rolle, Richard, *The Fire of Love*. Translated and edited by G. C. Haseltine. (London, Burns Oates & Washbourne, Ltd., 1935, pp. xv, 198.) This excellent translation of that historic *Incendium Amoris* by the saintly Yorkshireman, Richard Rolle, gives to those endangered by the Godless "isms" of the present day a key to "the one thing necessary"—love of God in daily life. The author has gone far toward success in attempting to describe the indescribable—the unctuous effects of the supernatural in the private and social life of the Christian. (L. L. McVay.)

Sears, Louis Martin, *A History of American Foreign Relations*. (Second edition, revised and enlarged, New York, Thomas Y. Crowell Company, 1935, pp. xiv, 706, $3.50.) This new edition of Dr. Sears' standard text is rather an extension than a revision of its predecessor, first published in 1927. The World War is viewed in somewhat altered perspective, and in the latter chapters more attention has been given to Latin American influences on American foreign relations. (J. J. M.)

Sheed, F. J. (Ed.), *The Irish Way*. (New York, P. J. Kenedy & Sons, 1932, pp. viii, 343, $1.75.) Christianity is a positive force that transforms the child of Nature into a child of God. It does not destroy the natural but raises and sublimates it. The social, by this influence of Christianity, is likewise elevated and enriched. All that is naturally good is retained and given a new and higher status. How this synthesis of Nature and Grace works itself out in the Catholic life in Ireland is the theme of this timely volume. That the author has achieved his purpose one can discern as he peruses the eighteen character studies which make up this volume. Each character is outstandingly Irish and eminently Catholic. In these chapters one gets at the key of the depth and solidity of Catholicity among the Irish. The basic lesson to be culled from the pages, so interestingly written, is that Catholicism does not inhibit Nationalism but rather enhances it and protects it from deadening narrowness and isolation. (L. L. McVAY.)

TONNA-BARTHET, R. P., *Les Evangiles commentés d'après les exégètes, anciens et modernes.*. Tome II, *Saint Luc-Saint Jean.* (Paris, Maison de la Bonne Presse, 1934, pp. xi, 369.) This little book should be well received in many circles as the author explains with simplicity the gospels of Saint Luke and Saint John. Yet, this does not mean that it is not a scholarly work. On the contrary, the author interprets the gospels as all commentators have seen them in the past. The commentaries are enlightening and at the same time afford food for meditation. There is a fine table of contents. (B. A.)

TREVELYAN, G. M., O. M., Regius Professor of Modern History in the University of Cambridge, *The Mingling of the Races.* Book One of *History of England.* (London, New York, Toronto, Longmans, Green and Co., 1934, pp. 191.) "The history of civilized man in our country is very old; it began long before the reign of Alfred. But the history of Britain as a leader of world affairs is of much shorter date: it begins with the reign of Elizabeth. The reason can be read upon the map. . . . after the discovery of America and the ocean routes to Africa and the East, Britain lay in the center of the new maritime movement. . . . Thus in early times the relation of Britain to the sea was passive and receptive; in modern times, active and acquisitive." Thus Mr. Trevelyan, in his introduction to the work as a whole, which grew out of lectures delivered in Boston, Mass., in 1924, indicates his general purview of his subject. The first book deals with the racial amalgam that resulted from repeated invasions from prehistoric times until after the Norman conquest. In other volumes we may expect to be told how England "evolved in the course of centuries a system which reconciled three things which other nations have often found incompatible—executive efficiency, popular control and personal freedom" (p. 9). Stress on racial complexity in the early stages of British history would hardly seem to favor the Anglo-Saxon or Teutonic perspective; yet if the English stock should be thought of as somehow just the right racial combination, national complacency need not be complicated even by reference to Aryan superiority. "Latin" Catholicism and the Franco-Latin culture of the Normans are treated as valuable educative disciplines for the adolescent period of this nation, so rarely tempered in racial constituents, and the adult stage is attained, of course, in the Tudor period. One thinks of G. K. C.'s "song of education":

> And we all became, with the world's acclaim
> The marvellous mugs we are.

Of course the volume at hand shows entire familiarity with documentary sources and mastery of evidence from physiographical and archaeological research. Nationalist extravagance is moderated with a chill of Cambridge detachment, as where British government is characterized as "a system by which a debating club of elected persons could successfully govern an Empire in peace and in war." Generous use of illustrative passages in early extant writings adds to the usefulness of the book for ready reference; and the maps, with the indications of change in occupation and cultivation of areas, show fruitful development of lines of topographical study like those facilitated in Freeman's *Historical Geography.* (W. T. M. GAMBLE.)

VERCEL, ROGER, *Bertrand of Brittany.* Translation by MARION SAUNDERS, Introduction by JOHN M. S. ALLISON. (New Haven, Yale University Press, 1934, pp. 12, 257, $3.00.) The story of the "Mastiff of Brittany," told here in the form of fictional narrative but purporting to be substantially based upon historical evidence, supplies a vivid and in some passages an unflinchingly horrifying picture of the Hundred Years' War, at that period when the victories of Bertrand Guesclin left, in popular memories, courage enough to rally later to St. Joan of Arc. Bertrand, in this account, exemplifies the last of the chivalry of the older days, yet the beginning of the later medieval national consciousness; for the danger of the complete conquest of France by the English kings moved the Breton knight to subordinate the claims of his smaller fatherland to those of the Capet nucleus of French solidarity. The main interest of the story is to be found in the effect upon the character and career of the hero of his physical ugliness, combined with the influence upon him from childhood of a nun who had been converted from Judaism. The tale is as unashamedly edifying as it is a convincing imaginative portrayal. (W. T. M. GAMBLE.)

WELCH, REV. SIDNEY R., D. D., *Europe's Discovery of South Africa.* Cape Town and Johannesburg, Juta & Co., Ltd., 1935, pp. vi, 365.) Here we have from the pen of a South African priest a re-telling of the foundations of European contact with the tip of the dark continent. Father Welch has confined himself to the first contacts and therefore the story is practically entirely one of Portuguese activity. He does not go beyond the year 1495. The author is a warm admirer of the Portuguese forerunners of the Dutch and the English in his own part of the African world. If Doctor Welch does not contribute anything precisely new to our knowledge of the subject, his book does serve to bring again to attention the great importance of the Portuguest preliminaries along the west and south African shores. An interesting feature of the work is the accompanying comments on the morality of many of the factors involved in this era of dawning capitalism, taken from the works of the moralists of the age of discovery and earlier years. In a section of the volume reaching just 100 pages Dr. Welch gives the reader the citation of his sources, often adding critical comments and longer quotations that would have cut too deply into his narrative had he included them in the text. There is a brief index. It would have added to the book had a bibliography been included, since it is not always satisfactory to trace down bibliographical items inserted in notes in a section at the end of a book. (JOHN TRACY ELLIS.)

PERIODICAL LITERATURE

MISCELLANEOUS

On the History of the Philosophy of History in Western Culture. H. L. Friess (*Journal of Philosophy*, January).

The Catholic View of History. John Johnson, P.P. (*Irish Ecclesiastical Record*, February).

True History: Past and Present. J. M. Gillis, C. S. P. (*Catholic World*, March).

The Last One Hundred Years of Historical Geography. J. N. L. Baker (*History*, December).

The Historical Approach to Biography. J. Aronson (*Social Studies*, March).

Teaching Causation in History. B. J. Kohlbrenner (*Social Studies*, March).

The Property Basis of Liberty. R. J. S. Hoffman (*Christendom*, Winter).

Thomism and the Rebirth of Protestant Philosophy. C. C. Morrison (*Christendom*, Winter).

International Organization of Catholic Education. Friedrich Schneider (*Catholic Educational Review*, January, February).

Glaube und Werk in der Frühscholastik. Arthur Landgraf (*Gregorianum*, XVII, 515-561.

The Problem of the Holy Shroud. Paul Vignon (*Scientific American*, March).

The Religion of Ancient Egypt: a Comparative Study. S. Maitra (*Calcutta Review*, December).

The Catholics of Galilee. Edward Bowron (*Month*, January).

Die Schriftzitäte in der Scholastik um die Wende des 12. zum 13. Jahrhundert. Arthur Landgraf (*Biblica*, January).

Sixteenth-Century Changes in Religion. F. S. Eden (*Dublin Review*, January).

What Has Happened to the Russian Church? P. E. T. Widdrington (*Christendom*, Winter).

Religious Change in Asia. A. M. Young (*Contemporary Review*, January).

The Mystery of Columbus. Armando Cortesão (*Contemporary Review*, March).

Recent Contributions to Hispanic American Bibliography. C. K. Jones (*Hispanic American Historical Review*, February).

El Contrabando des Ideas Francesas México. J. G. Gutiérrez (*Christus*, January).

La Conquista de Sinaloa. Miguel Socorro (*Christus*, March).

Historical Activities in Panama. Richard Pattee (*Hispanic American Historical Review*, February).

The First Christians in the Philippines. D. M. Cummings, C. SS. R. (*Irish Ecclesiastical Record*, February).

EUROPEAN

La Crise politique et l'Avenir du Parti catholique. É. de la Vallée Poussin (*Revue Générale*, January).

Les catholiques et "l'ordre nouveau." Georges Pernot (*Nouvelle Revue*, December).

L'Abbaye normande de Savigny (continued). Jacqueline Buhot (*Moyen Age*, July-September).

Apôtres des Noirs au XIX^e siècle: Tisserant, Le Vavasseur, Libermann. Georges Goyau (*Études*, February).

Abbott Caverel's Tercentenary. Hugh Connolly (*Downside Review*, January). Founder of St. Gregory's, Douay, of which Downside is the continuation.

Mgr. Dupont des Loges: le cinquantenaire de sa mort. Félix Klein (*Correspondant*, December).

Isabella, the She-Wolf of France. Hilda Johnstone (*History*, December). Queen of Edward II.

Princess des Ursins, an Ambassadress of France. Pierre Crabitès (*Catholic World*, January).

Toute une famille de Saints: Sainte Macrine at ses Frères. Gustave Bardy (*Correspondant*, March).

Un historien des idées morales: Albert Chérel. Pierre Moreau (*Correspondant*, January).

Henri Pirenne et l'Europe Médiévale. R. P. L. Willaert, S. J. (*Revue Générale*, February).

L'Espagne au X^e siècle, I, II. Charles Verlinden (*Revue des cours et conférences*, December, January).

Manuel Matamoros, the Spanish Reformer. F. Bate (*Churchman*, January).

European Catholics and Spain: Barbara B. Carter (*Commonweal*, March, 5).

Charlemagne. F. J. Tschan (*Commonweal*, December 18).

L'administration épiscopale de Strasbourg au Moyen Age. Gustave Woytt (*Revue Historique*, September-October).

Erasmus, Enemy of Pedantry. Preserved Smith (*American Scholar*, Winter).

Ulrich Zwingli, I. Edward Ulback (*Biblioteca Sacra*, October-December).

Church Registers as Sources for the History of Rural Communities. Heinrich Münter (*English Historical Review*, January). Illustrated by Catholic and Protestant parishes of Dilsberg, 1638 to present.

Catholicism in Holland. B. H. M. Vlekke (*Commonweal*, January 22).

San Juan de la Cruz. Irene Behn (*Stimmen der Zeit*, March).

Rosaliae Signorum. A. S. Hoey (*Harvard Theological Review*, January). Festivals celebrated by the Roman garrison at Dura-Europos, A. D. 223-225.

Rome and Anti-Rome. Luigi Sturzo (*Dublin Review*, January).

The Mental Development of Italian Nationality, 1815-1848. G. F. H. Berkeley (*Nineteenth Century*, January). With emphasis on the position of the pope.

The Vatican and the Ethiopian War. Gaetano Salvemini (*Christendom*, Winter).

La légende de Saint Grégoire. A. H. Krappe (*Moyen Age*, July-September).

Heroes of Christianity: St. Augustine. E. L. Pennington (*American Church Monthly*, January).

Augustine and Plotinus. Paul Henry, S. J. (*Journal of Theological Studies*, January).

Églises d'Estonie: rapprochements et conflits. P. Vassili (*Nouvelle Revue Théologique*, February).

The Roman Catholic Church in Sweden. Anthony Coppens (*Missionary*, March).

BRITISH EMPIRE

The Domesday Survey. David Douglas (*History*, December). Historical revision.

The Judicial Conflict over Tithes. Norma Adams (*English Historical Review*, January).

The Manner of Appointing Bishops in England: Its Origin, Growth, and Later Developments, II. Stephen Sheehy (*Downside Review*, January).

A New Charter of Henry II to Battle Abbey. V. H. Galbraith (*English Historical Review*, January).

The Reformation Parliament as a Matrimonial Agency and its National Effects. A. F. Pollard (*History*, December).

The Protestantism of Anglicanism as Witnessed by the First English Reforms. Leo Hicks (*Month*, February).

The First Parliament of Queen Elizabeth. Brian Magee (*Dublin Review*, January).

Tudor Bibles. W. T. Whitly (*Churchman*, January).

The Latin Versions of Acts Known to the Venerable Bede. M. L. W. Laistner (*Harvard Theological Review, January*).

Was Shakespeare a Catholic? T. F. MacNamara (*Irish Ecclesiastical Record*, February).

Cardinal Newman. J. A. O'Brien (*Ecclesiastical Review*, January-March).

Le problème de la Grammaire de l'Assentiment d'après la correspondance entre Newman et William Froude. Martin Olive, O. P. (*Bulletin de littérature ecclésiastique*, December).

Gibbon and the Christians. Roger Lloyd (*London Quarterly and Holborn Review*, January).

Dr. Coulton and Dr. H. C. Lea: a Challenge and Its Sequel, I, II. Herbert Thurston (*Month*, January, February).

The Catholic Church and the English Inn. F. M. Verrall (*Catholic World*, February).

Historic Brewood. H. M. Gillett (*Month*, February).

Un nouveau mouvement religieux: le Groupe d'Oxford. B. O'Brien, S. J. (*Nouvelle Revue Théologique*, February).

Scotland's Suppressed History. C. L. Broun (*Quarterly Review*, January). Concerning religious bias in historical writing.

Heroes of Christianity: St. Patrick. E. L. Pennington (*American Church Monthly*, March).

Anglo-Norman Dublin and Diocese, XVI. M. V. Ronan (*Irish Ecclesiastical Record*, February).

Trinity College, Dublin, and the Irish Free State. H. R. Chillingworth (*Contemporary Review*, January).

Commencements: L'alliance contre les Iroquois. L. P. Desrosiers (*Canada Français*, January, February).

Mgr. Lartique et les troubles de 1837, I, II. Léon Pouliot, S. J. (*Canada Français*, January, February).

John Bede Polding, XI. J. J. McGovern (*Australasian Catholic Record*, January).

UNITED STATES

Public Education in Spanish St. Augustine. J. B. Lockey (*Florida Historical Society Quarterly*, January).

Church and State in New Mexico, 1610-1650 (concluded). F. V. Scholes (*New Mexico Historical Review*, January).

The New Mexico Spanish Press. H. R. Wagner (*New Mexico Historical Review*, January).

Iberville, fondateur de Mobile. G. L. Jaray (*France-Amérique*, January).

Witchcraft in Maryland. F. N. Parke (*Maryland Historical Magazine*, December).

The Catholic Church in Pennsylvania, 1775-1808, II. Sister Blanche Marie (*Pennsylvania History*, January).

La France Américaine: Histoire d'un groupe de Canadiens Français aux États Unis. Fermin Roz (*Revue des Études Historiques*, July-September).

The Father of the American Book Fair [Mathew Carey]. Helen M. McCadden (*Catholic World*, February).

A Missionary in the Wilderness. R. P. Eckert, Jr. (*Catholic World*, February). Father Mazzuchelli.

Grajal in Léon and Its American Carmelite. J. B. Code (*Catholic World*, February). Mother Adelaide O'Sullivan of New York.

Memoirs of Lurana Mary Francis, Mother Foundress of the Franciscan Sisters of the Atonement (continued). E. U. Lex (*Lamp*, December).

Missouri, 1804-1828: Peopling a Frontier State. Hattie M. Anderson (*Missouri Historical Review*, January).

The Half-Breed "Rising" of 1875. G. F. G. Stanley (*Canadian Historical Review*, December). Efforts of Fathers Leduc and André to prevent the dispersion of the Métis are recorded.

Rev. Valentine Sommereisen, Pioneer Priest of the West. J. M. Lenhart, O. M. Cap. (*Central Blatt and Social Justice*, December, January, February).

BOOKS RECEIVED

(*Mention here does not preclude extended notice in the REVIEW.*)

Anderson, Sven Axel, *Studies in History, Economics and Public Law: Economics and Public Law* (New York: Columbia University Press, 1936, pp. 164, $2.25).

Boyne, Don, *I Remember Maynooth* (New York: Longmans, Green & Co., 1937, pp. xi, 132, $2.00).

Cassidy, Rev. James F., *Christ and Littleness* (New York: Benziger Brothers, 1937, pp. 150, $1.50).

Castañeda, Carlos, *A Report on the Spanish Archives in San Antonio, Texas* (San Antonio, Texas: Yanaguana Society, 1937, pp. 167).

Centenaire du Diocese de Montreal: 1836-1936 (Montreal: Archives of Canada, 1936, pp. 205).

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